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The Christian Century

PUBLISHED WEEKLY

Let's Change America's Voice!
An Editorial

The God We Sing
By W. Barnett Blakemore

The Madagascar Rebellion
By J. T. Hardyman

Human Explosives in Germany
By Iain Wilson

DECEMBER 14, 1949

In This Issue

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The Christian Century

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Coming Events

Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.

Dec. 14. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.

Dec. 18. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Dec. 18. Ford Hall Forum, Boston; Abraham Klausner, speaker.

Dec. 25. Chicago Sunday Evening Club; J. Hutchison Cockburn, speaker.

Dec. 26-Jan. 1. Pacific Southwest Student Y.M.C.A. - Y.W.C.A. Conference, Asilomar, Calif.

Dec. 27-Jan. 1. Baptist National Student Conference, Kalamazoo, Mich.

Dec. 27-Jan. 1. Disciple Student Fellowship Quadrennial Conference, Drake University, Des Moines.

Dec. 27-Jan. 1. National Methodist Student Conference, Urbana, Ill.

Dec. 27-Jan. 1. Second Triennial Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill.

Dec. 28-29. Evangelical United Brethren First Student Conference, Westerville, Ohio.

Jan. 1. Chicago Sunday Evening Club; Bishop Stephen C. Neill, speaker.

Jan. 3. New York Institute for Religious and Social Studies; Julian Morgenstern, Paul R. Mort, Amos N. Wilder, speakers.

Jan. 8. Ford Hall Forum, Boston; Charles Francis Potter, speaker.

Jan. 10. New York Institute for Religious and Social Studies; Thomas W. Braden, Wallace Fowlie, Willard L. Sperry, speakers.

Jan. 11. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.

Jan. 15. Ford Hall Forum, Boston; Michael J. Ahern, S. J., speaker.

Jan. 15-21. Church and Economic Life Week.

Jan. 16-18 Seminar for Christian Citizens (Adults) (American Friends Service Committee and Friends Committee on National Legislation), Washington, D. C.

Jan. 17. New York Institute for Religious and Social Studies; Irwin Edman, Milton C. Nahm, Ordway Tead, speakers.

Jan. 19-22. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.

Jan. 20-21. Northern California-Western Nevada Council of Churches Cavalcade of Christian Education, Oakland; George Harkness, Paul C. Payne, speakers.

Jan. 23-24. National Convention of City Churches, Columbus, Ohio.

Jan. 24-26. Nebraska Ministers' Convocation, Grand Island; Harold Bosley, John Trevor, speakers.

Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.

Jan. 25. American Council on Judaism, New York chapter, Town Hall Luncheon; Sen. Ralph E. Flanders, speaker.

Jan. 26-29. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.

Jan. 29-Feb. 5. Youth Week.

Jan. 29-Feb. 10. Seminar for Christian Citizens (Rural) (Friends sponsorship), Washington, D. C.

Jan. 30-Feb. 2. Ohio Pastors' Convention; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.

Jan. 31. Protestants and Other Americans United for Separation of Church and State Second Annual Conference, Constitution Hall, Washington, D. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, DECEMBER 14, 1949 NUMBER 50

EDITORIAL

PRESIDENT TRUMAN is again being asked to observe the Christmas season by freeing the conscientious objectors now in federal prisons. The President made no reply to the 75 distinguished Americans who, in September, sought release for the 60 young men—most of them Quakers—who have been imprisoned for refusal to register for the draft. (See the Century for September 28.) But with the draft indefinitely suspended, and with the 30,000 drafted men being discharged from the army and sent to their homes, it is to be hoped that executive clemency will be exercised before Christmas to open prison doors for those who have been sent behind bars over a question of conscience. At the same time, the 13,000 who were c.o.'s during the war and are still deprived of their civil rights in most states, should not be forgotten. They cannot vote, they cannot hold office, they cannot engage in certain professions or callings. The President is being asked to remove these disabilities also by an act of general amnesty. We believe that a very large majority of the American people would be glad to have him do so. If you are a part of this majority, why don't you tell him so?

Christmas Amnesty Again Sought

What Changes Will the New Zealand Election Bring?

NEW ZEALAND has voted out a Labor government which had held office for fourteen years. Before the date on this paper Australia will hold a general election. If Australia should follow the example of its neighboring dominion and oust its Labor government, the effect will be felt far. Especially in Britain, where the Tories are already jubilant over the New Zealand result, a conservative victory in Australia would be hailed as a decisive omen of defeat for Mr. Attlee next year. It could come to pass, however, if both the New Zealand and Australian elections go against Labor, that the effect would actually help the Labor candidates in Great Britain next summer. Lest this be thought just wishful thinking, consider what the effect of the New Zealand upset may turn out to be six months hence. New Zealand has been one of the most advanced "welfare states" on earth. Communications of all kinds have been nationalized. So have been coal, electricity, railways, coastal shipping and hospitals. Land sales have been controlled by the government. There has been a large public housing program. Both imports and exports have been government-controlled. Now the question is, What changes will the Nationalists—the party name under which the conservatives have won office—make? In campaigning they promised lower taxes, fewer controls, maintained wages and no weakening of social services. Can these promises, all of them, be kept? Or if some are kept, will others have to be broken? Or will the conservatives, once they are in power, simply settle down to administer the Labor program without much change? Between now and their general election Britain's voters will probably have about six months to watch what happens in New Zealand—and perhaps also in Australia—before making their own choice. If in that time nothing much happens, the effect in Britain may be far from what the conservative English press now seems to anticipate.

Colonial Powers To Defy U.N.

BRITAIN, France, Holland and Belgium now stand beside the Union of South Africa in defying the United Nations on an issue raised by the trusteeship committee of that world body. They have served notice that they will pay no attention to a vote of the Assembly which sought to insure as rapid preparation as possible of the peoples in their colonies for self-government. The question arose over continuation of a subcommittee of the U.N. trusteeship committee which has been investigating and reporting on political, educational, social and economic developments in the colonies of member states. The three colonial powers challenged the right of the U.N. to inquire into such matters. Let it investigate developments in trust territories, but no snooping in colonies! Yet in the face of a bitter onslaught by Hector McNeil, British minister of state, and by French, Dutch and Belgian delegates, the U.N. Assembly by overwhelming majorities adopted ten resolutions which will continue the controversial committee and instruct it to continue its investigations. Mr. McNeil then announced that his government would refuse to allow the U.N. body to study how fast and to what extent the people in British colonies are being made ready for self-government. Presumably, the three other colonial empires will follow the British lead. It is true, of course, that under traditional conceptions of sovereignty a strong legal case can be made for this defiance. If her colonies are a British possession, by what right do other nations seek to find out how they are being administered? But it seems to us that Britain's Labor government has made a serious mistake in taking its stand on this principle. Perhaps it has done so because of fear lest Winston Churchill attack it in the coming election campaign for "liquidating the British empire."

If so, that is a fear unworthy of a party supposedly on the side of the lowly. The Labor government should glory in having the world know all that it is doing to hasten the day of independence for every people under the British flag. We hope, therefore, that when the rank-and-file party membership in England grasps the implications of this defiance of the U.N., the decision announced at Lake Success will be reversed.

Britain Not to Lease Sectarian Schools

BRITISH LABOR has rejected the proposal that the government lease Catholic schools and support them out of taxes. (See editorial, Nov. 30, p. 1413.) George Tomlinson, minister of education, informed the Roman Catholic bishops who made the proposal that acceptance of the scheme would "wreck the Education Act" of 1944. This act raised the minimum standards for education in Great Britain. Compliance would cost the two-and-a-half million members of the Catholic Church more than they are able or willing to pay. Hence the proposal that the government lease the schools. Mr. Tomlinson's rejection of this idea caused the parliamentary secretary of the Labor party to inform party members that "the Roman Catholic hierarchy have always aimed at throwing the whole cost of their schools upon public funds and have not ceased to do so." He pointed out that leasing the sectarian schools on the basis proposed would in reality constitute an additional subvention for the church at the expense of an already overburdened state. Mr. Tomlinson's forthright move in flatly turning down the bishops' scheme before their organized efforts could make it a political issue of consequence was good strategy. It was also characteristic of the man who is most directly responsible for education in the Labor government. Tomlinson is a Methodist local preacher. He thus springs from the strong Protestant roots which gave that party its earliest leadership. He represents the belief that democratic government requires for its effective functioning an adequate system of public education, free from clerical control. He can be counted on to do all in his power to preserve the gains made under the Education Act and to keep the Labor government from getting the short end of a one-sided bargain.

Future Church Leaders Meet

ONE OF the most vital contemporary developments within American Protestantism is the Interseminary Movement. This organization of students studying for the ministry produced, in preparation for its first national conference, held at Miami University, Oxford, Ohio, three years ago, a notable series of small volumes called "The Interseminary Series." The books in this series still afford the best summary of the issues facing the Christian ministry to be found in brief compass. Now the movement is calling its second triennial conference. It will meet at Augustana College and Theological Seminary at Rock Island, Illinois, from December 27 to January 1. Since students are invited from all schools which are directly preparing for full-time Christian service, the 1,000 delegates for whom preparations are being made will probably be on hand. It will be a good thing for them and for the churches if they are. The program has been carefully set up by a committee of students representing 60 seminaries. Discussion will center on the vocation of the minister. The biblical conception of the ministry will be studied and the role of the minister in the contemporary world will be thoroughly explored. Among the leaders named in advance notices are Burton A. MacLean, Clarence T. Craig, Stephen C. Neill, W. Norman Pittenger, Daniel D. Williams, Francis P. Miller, Herrick B. Young, Douglas V. Steere, Conrad Bergendorff, Henry Smith Leiper, Walter Reuther, Henry Luce, Henry P. Van Dusen, Elton Trueblood and Samuel McCrea Cavert. Such men and others of equal eminence should assure, in so far as leaders can provide such assurance, that the conference will leave a lasting mark on American church life.

Open Membership in World Labor Body

EVER SINCE the World Federation of Trade Unions divided over the communist issue, labor organizations the world over have been maneuvering to form a united front among noncommunist workers. Recently a Free World Labor Conference—made up of union organizations which had left or stayed out of the W.F.T.U.—met in London, and both the American Federation of Labor and the Congress of Industrial Organizations were represented. Almost immediately, however, the issue arose as to whether to admit Catholic unions. This reopened a debate that has been going on for two generations in Europe. Catholic unions were first formed in France and Germany in the 1880's, and they began to develop strength a decade later after Pope Leo XIII issued his *Rerum Novarum* encyclical. Their growth was marked by friction with the rest of the labor movement, which developed under socialist influence. Non-Catholic unionists charged that Catholic unions divided the labor movement and so assisted the employers, that they tended to blur the realities of the class struggle, that they served the interests of the church before those of labor. Later they charged that Catholic unions were too friendly with dictatorial regimes—a criticism which, however, partly subsided after fascism disbanded church-related unions in Italy. Nevertheless the Catholic or Christian unions managed to survive, although they never had as large a membership as the secular organizations, and after the late war they regrouped as the International Federation of Catholic Trade Unions. When the American delegates arrived in London, they found that British and Continental unions had virtually vetoed the admission of the Catholic unions. Labor leaders from this side did not like this, for it meant that they would have no allies in the new international organization against the socialist-controlled unions of Europe. So they called for reconsideration of conditions of membership. After considerable discussion they got agreement on a "compromise" offered by Walter Reuther, leader of the C.I.O. delegation. Catholic unions are to be admitted if they will agree to withdraw within two years from the International Federation of Catholic Trade Unions. In other words, the "compromise" assumed that an international organization

of labor can no more permit a bloc of its membership to take orders from Rome than it could permit another bloc to take orders from Moscow. The offer of membership in this international anti-communist labor organization to Catholic unions on these terms will show whether they are in fact bona fide labor unions or simply the labor arm of the church. If they are the former, they will disband their own international organization and enter the new body on the same basis as other member bodies. If they are the latter, they will refuse to accept and will insist on entering on their own terms.

Controversial Issues in Jersey Classrooms

SCHOOL AUTHORITIES are so notoriously timid about what goes on in classrooms that at first sight one is inclined to rub one's eyes in disbelief at the announcement that controversy is to be encouraged in the public schools of New Jersey. But the New Jersey state board of education, while turning down the requests of certain pressure groups for permission to present their cases before school classes, urged teachers not to dodge but to discuss "controversial questions." "A question is controversial," said the state board, "when one or more of the proposed answers are objectionable enough to a section of the citizenry to arouse strong reaction." But, provided both sides are given a fair presentation, these are the very questions which New Jersey teachers are admonished to raise. Three cheers for the New Jersey state board of education! Its members have a better understanding of what a school is supposed to be than have those school authorities who begin to shake in their shoes whenever a pressure committee or a minority group appears. However, there was one joker in the New Jersey action. Jersey teachers, after being urged to take up controversial subjects, are warned by their state board not to pursue them "beyond their own depth." That sounds like obvious common sense. But think about such a limitation as honestly as you can for a minute. How many controversial subjects can you pursue how far without getting beyond your depth?

Eastern Voice Pierces The Iron Curtain

WHAT ARE Christians who live in Russian-controlled eastern Germany thinking? How do they regard other Christians? Careful readers of the letters of Siegfried Scharfe, The Christian Century's correspondent in that area, occasionally glimpse what is going on in their minds. Now the Ecumenical Press Service opens up a clearer view. It quotes from the November issue of a Confessing Church periodical, *Voice of the Congregation,* a letter addressed to the churches of the western zones. The writers do not envy the greater security of those who live in the west, "while we in the east find all stays and supports of earthly security shattered beneath us and ourselves thrown back wholly upon God and upon his guidance from day to day." Instead, they warn the West Germans that "you stand in a most perilous hour of temptation" because "you are being integrated into the world state of Western Union and into its imperialism based on wealth alone." The letter pleads with West German Christians to maintain their unity with those in the east, so that they can "undergo all things together." It urges that Protestant missionaries be sent to them, "seeing as we do how the Catholic Church sends of its best. . . . Here in the east is one of the foci of all religious history in the Western world, as it is being lived through by the young churches in India, Japan, China, Africa. Truly we are to be envied by you and not pitied!" The writers declare that it is a mistake to dismiss everything coming from the East as "demonic" because East and West are both involved in the world crisis. "The cry for justice and peace is going up all over the inhabited world. The law of power which the world acknowledges is something wholly opposed to the divine judgment and to God's law of mercy, and before his claim to total devotion all earthly totality must founder. . . . Thanks be to God that he has not made his people arbiters in the conflicts of the world, but has entrusted to them the glad tidings of forgiveness and reconciliation. It is there that the way lies to the hearts and consciences of men, whether bound by Eastern or by Western ideology, by communist totality or by capitalist world union. We in the east are faced not with making our escape and leaving our people, but with enduring the blessing of God and sharing with you, our brethren in the west."

Italy's Land Problems Threaten Government

PEASANTS have begun to seize farming land all over southern Italy and Sicily. They are being incited to do so by the Communist party, which threatens to extend the seizures to all parts of the country. The Italian cabinet deplores the illegality of what is happening, but admits that it cannot dislodge the peasants who have squatted on portions of the great estates. Premier de Gasperi, in a desperate effort to stop these unofficial expropriations, has gone to the south and promised to do something about dividing up the enormous holdings of absentee landlords. In many cases these are not now in cultivation in order to escape taxes. But de Gasperi's promises were hedged with a claim that nothing could be done about agricultural reform until local agreements between landlords and peasants had been worked out and a vast program of land reclamation plotted and carried through. In other words, not for years. De Gasperi's words, therefore, are more likely to infuriate than to appease the peasants. The government has been promising land reform ever since last year's elections. So far, however, it has only announced a forthcoming "token" expropriation so tiny in extent that it was mainly a token of the government's fear to tackle the issue with vigor. Italy's land problem grows out of the fact that less than one-half of 1 per cent of her landowners hold more than a third of the land. And the largest estates are owned by Roman nobility and the church, who give the land-hungry peasants no hope of ever possessing their own farms. The grim contrast between what the Christian Democratic party promised the peasants when it was running for office and what it has actually done is one more example of the sort of jam a church party gets into. De Gasperi probably intended to make good on his party's promises, but how could

he when his principal backers were the very people who were causing the problem? Because it did so much to insure de Gasperi's election, the United States is deeply involved in this Italian land crisis. If some way cannot be found to enable the present government to fulfill its pledges to the peasants, the U.S.A. may presently find itself backing the Roman Catholic Church and the Roman aristocracy against an aroused peasantry under Communist leadership. There would be only one long-range outcome for any such struggle as that.

Students Force Review of Fraternity Racism

THE CURRENT CROP of college students are evidently more resolute in defending their convictions than were their predecessors. The alumni who constitute the National Interfraternity Conference learned that the hard way at their recent annual meeting in Washington. Refusing to take seriously the growing agitation on college campuses against racial bars to fraternity membership, they opened their session by brushing off the whole matter as of no interest to them. Qualifications for membership, they loftily declared, must be decided by each fraternity. But the young men who are now living in fraternity houses refused to be so easily suppressed. They declined to accept the action of their elders as final. So they started working on the graduate officers attending the meeting. They waylaid voting members wherever they could find them. Eventually they convinced a number that their action had been a shabby evasion of responsibility. Before the meeting ended they forced reconsideration. The result is reported by our Washington correspondent on page 1496. It was a clear-cut victory for the younger generation. As a consequence, a movement which is putting real meaning into the word "fraternity" is likely to spread still farther. It should do so. We hope that this advance in one of the most conservative social areas in student life will encourage the same students and other young people resolutely to make inspired nuisances of themselves in their socially conservative churches. Segregation is even more pervasive in the churches than in the fraternities, and it has less excuse. The Christian Century invites, challenges, dares church young people to make brotherhood mean *brotherhood.*

Greek Orthodox to Stay In World Council

EARLY in November W. A. Visser 't Hooft, general secretary of the World Council of Churches, visited Patriarch Athenagoras at Istanbul to try to determine the attitude of Eastern Orthodoxy to the Geneva body. As a result, Religious News Service reports, the Holy Synod of the Ecumenical Patriarchate has voted to continue to cooperate with the World Council. But a special commission of metropolitans and theologians is "to study and report on the degree and manner" of this cooperation. Evidently there are still important questions to be settled. . . . Bishop Wurm, retired head of the Lutheran Church in Germany, has published a caustic criticism of the report on the Malmedy war crimes cases submitted to the U. S. Senate by the Baldwin subcommittee. "The report," says Bishop Wurm, "gives the impression that the commission was told 'to wash but not to make wet,' as the German proverb has it, and that it acted accordingly." Bishop Wurm categorically denied the slightest collusion with Bishop Neuhaeusler of Munich, the Roman Catholic prelate who has also attacked the procedure in the Malmedy trials. The Baldwin report called the protests of German churchmen against the verdicts "a plan of certain groups in Germany to revive the nationalist spirit by discrediting the American military government." . . . For the present status of civil rights as defined by the Supreme Court, all one has to do is turn to an 80-page pamphlet just published by the American Civil Liberties Union, 170 Fifth Avenue, New York city. It is called "The Supreme Court and Civil Liberties," by Osmond K. Fraenkel, and costs 25 cents. Revises former editions and brings the record down to October of this year.

Conscience and the Law

[See letter on page 1491]

IT HAS BEEN called to our attention that we erred in ascribing to the National Catholic Welfare Conference the statement that a Roman Catholic judge might permissibly "act against his conscience" to the extent of granting a divorce if there is "a reason sufficiently weighty to justify the permitting of the evil effect" (Nov. 30, p. 1414). The director of the N.C.W.C. bureau of information informs us that the phrase, "act against his conscience," does not appear in the N.C.W.C. release which sought to explain the pope's admonition to Catholic jurists. We did not invent the phrase, but took it from a reprint of the N.C.W.C. release in abbreviated form. Perhaps the abbreviator was careless. At any rate, we accept the correction. The director of the bureau of information should know what was in his bureau's release.

It was not a very good phrase anyway. In this total context it is, in fact, meaningless and contradictory. How could any authorized Catholic teacher say that a Catholic may act against his conscience when he is doing what the church tells him he may do?

What is the Catholic conscience? A concise definition of conscience is given in Canon George D. Smith's standard work, *The Teaching of the Catholic Church* (p. 928): "Conscience is a judgment of the mind, based on habitual knowledge, that an action is in conformity with the law of God or not."

How, then, does the Catholic get his "habitual knowledge" as to what the law of God is? Again let Canon Smith answer: "This, then, is the way of approach to God's truth which Christ himself has ordained: a visible church with a living teaching authority, infallible because the Holy Ghost is with her, preserving her from error" (*ibid.*, p. 28).

But does this infallible authority extend beyond those major truths which have been formally proclaimed as "dogmas"? Does it cover derivative truths and moral injunctions concerning conduct? Under the heading

"Secondary Truths," Canon Smith answers these questions too:

> But the infallible authority of the church is by no means confined to the teaching of "dogmas." The church is not only the teacher of revealed truth, she is also its guardian; and in the office of protecting God's truth from error she needs to pronounce infallibly upon many matters which, although they are not formally revealed by God, are nevertheless intimately connected with revelation. It cannot be too strongly emphasized that Catholics are bound under pain of grave sin to believe the truths thus infallibly taught by the church. They are not dogmas, indeed, because in themselves they have not been revealed by God. Hence the motive of the assent which we give to them is not the divine authority. We believe them on the authority of the Catholic Church, inasmuch as she is exercising her office of guarding revealed truth, an office committed to her by God himself [*ibid.*, pp. 31-32].

Since, therefore, the Catholic is bound in conscience to accept what the church delivers to him as God's law and God's truth, it would seem to be quite impossible for him to "act against his conscience" when he is acting in accordance with the church's instructions. And yet, strangely enough, even the pope seems to realize that in actual practice the matter may not always be quite as simple as that. In his by now famous address to the Congress of Catholic Jurists he admitted that Catholic judges may sometimes be in tight spots. "We well know, dear sons, how not infrequently in the soul of the Catholic jurist who wishes to remain faithful to his Christian concepts of law, there arise conflicts of conscience, especially when he must apply a law which conscience itself condemns as unjust." The explicit purpose of the pope's address was to resolve these conflicts of conscience. There ought to be no more such conflicts for those who find infallibility in the voice of the Vatican. There may, of course, be some prudential questions.

So where does all this leave the Catholic judge who is confronted with a divorce case? (a) His church says that every divorce law is an unjust law. (b) The pope tells him that "he must not forget that such a sentence [meaning a divorce decree], in practice, does not come to touch only the civil effects but in reality rather conduces to the erroneous consideration of the actual bond as broken and of the new as valid and binding." (c) The pope makes it clear to him that he cannot throw all the responsibility on those who made the iniquitous law, because "the judge who applies it to a particular case by his sentence is a joint cause and thus jointly responsible for these effects." (d) But he can find some shelter under the assurance that the church permits him to enforce even a bad law if that is "the only means of impeding much greater evil." At this point the pope drifts away from the divorce question and begins to talk about the persecution of priests and laymen in certain countries which he does not mention but which one can easily imagine. But he comes back to it in his last substantive paragraph, where he says that a Catholic judge cannot pronounce a decree of civil divorce "except for reasons of great weight."

What are reasons of sufficient weight? The pope does not say. Father Francis J. Connell, who wrote the N.C.W.C. explanation, cites such sociological considerations as "realization that the couple cannot be reconciled and that matters will only grow worse if they are not granted what they are seeking." That sounds reasonable enough. A Baptist or a Unitarian judge would want to have such weighty reasons. But Dr. Connell mentions no such reasons, so far as we can find, in his authoritative volume, *Morals and Politics in Professions*. There, after saying that, "when the judge foresees the probability or the certainty of an attempted remarriage, his act of granting the divorce is material cooperation toward this sin," he explains that the weighty reasons which would warrant the decree are the danger of losing his job or encountering serious antagonism or loss of prestige if he did not grant it.

For nearly a generation there has been a constant development of Catholic organizations paralleling almost every detail of the social structure of America. The Guild of Catholic Judges is only one detail. There are such organizations in education, labor, industry and the professions, in music, art and literature, in sports, recreation and travel. It is an old saying that "everything a Catholic does, he does in a Catholic way." This perhaps states an objective rather than an ideal completely attained. But quite evidently it *is* an objective. The result will be a complete bifurcation of our culture into Catholic and non-Catholic.

But the governmental institutions of a country cannot bifurcate. They can only be dominated, if the project succeeds, by that group which puts the most consolidated power behind the most positive program. Meanwhile, "weighty reasons" of the kind mentioned by Father Connell may prevent Catholic judges from giving canon law a too obvious precedence over civil law. But the pope's discourse on the foundations of jurisprudence and the source and channel of authority makes it clear which must have the priority in their minds.

Let's Change the Voice of America!

MR. VISHINSKY had another field day in the U.N. Assembly when the rival Anglo-American and Russian "peace programs" were debated. Mr. Austin, in the name of the United States, had offered "the hand of cooperation" to the Soviet Union and had pleaded with the Communist power to "live and let live" with other peoples. But Mr. Vishinsky would have none of that. The United States, he insisted, is fomenting war. It has circled the earth with 500 military, naval and air bases. It has concentrated more than 140 of these—kindness of General Franco—in Spain. Everything that has recently happened in U. S. foreign policy, including the row in the Pentagon which he said was over the best way of "exterminating the greatest possible number of Soviet human beings in Soviet cities," shows that the United States, with Britain tagging along at its heels, is heading toward one goal—war.

Americans laugh off that sort of thing. They have become used to Russian tirades, both in the U.N. and in the Communist party press around the world. They have even begun to suspect that Mr. Vishinsky, who can be amazingly genial at a diplomatic cocktail party, doesn't really believe the charges he hurls with such a wealth of invective. Talk of that wild sort, they tell themselves, is

just an act. It isn't true, of course, and nobody believes it. So why worry about it, or pay any attention to it? More and more the American press has come to treat these propaganda outbursts by the Russians with amused condescension, as though Mr. Vishinsky were no more than a bad boy in the world schoolroom who may make an uproar for a little while but will presently be put in his place by the firm schoolmaster, Uncle Sam.

I

We fear that the situation being produced by this Russian line of propaganda is more serious than the American people realize. It is more serious because of its effect on peoples outside the U.S.A. and the U.S.S.R. It is particularly serious because of its effect on the rank-and-file population of the countries we regard as our allies and of the small countries we tend to disregard altogether. For months now Russian propaganda has had but one theme—the devotion of the Soviet Union to peace, the efforts being made by the Soviet Union to build peace, and the preparations being made by the United States to make war. And the miserable truth is that the voice of America has been speaking in terms which play right into the hands of those Russian propagandists who claim that the U.S.A. is thinking nothing but war, talking nothing but war, doing nothing but get ready for war.

Is that an exaggeration? A slight one, but it does not distort the actual situation. Here, for example, is Thomas L. Stokes, Pulitzer prize-winning Washington commentator for the Scripps-Howard papers, reflecting on the state of mind in the national capital: "This city does seem to suffer just now from a neuroticism which expresses itself in an almost morbid interest in a possible war, with talk concentrated on strategy. The luncheon clubs and dinner tables are full of it. It feeds on itself. . . . In the normal course of his work here [Washington] a reporter attends lots of luncheons, and mostly in recent weeks and months the speaker has been a military man, a general or an admiral, our own or a visitor, or a diplomat, our own or a visitor, who talks, too, in terms of high diplomatic or military strategy. There seems to be nothing else."

So far as the people of other countries know, there is very little else. What recent American acts and discussions have made a real impression abroad? President Truman's announcement that he is ready to order more atom bombs dropped if necessary. The airforce's announcement that it has picked 74 target areas in Russia for atomic bombing, and its purported demonstration, by the nonstop world-circling flight of a new superbomber, that it can bomb them from American bases. The negotiation of the North Atlantic military alliance and the enactment of the Military Assistance Program to rearm western Europe. The insistence of Congress on appropriating for almost twenty more air groups than the military budget itself asked for. The discovery that Tito's brand of communism was O.K. to the U.S.A. as soon as it appeared that Tito might make a handy ally against Stalin. (Incidentally, Senator Ellender's remark, broadcast throughout the European press, that his subcommittee was on its way to Yugoslavia to inspect bases made far more impression in other countries than it did in the United States.) The sending of an American naval squadron to shine up to Franco. The announcement that our atom bombs are now six times more destructive than those used against Japan, and will presently be a thousand times more destructive, and the other announcement that we are about to conduct more tests to find out just how destructive they are. On top of all this, the sudden outburst of agitation to rearm West Germany.

II

These are the sort of things which really register, when played up by the master propagandists in the Kremlin, not only in Russian minds, but in the minds of Frenchmen, Englishmen, Dutchmen, Swedes, Swiss, Italians, Indians, Japanese, Nigerians, Mexicans and twoscore others. Men in Washington say, What of it? Our power is so great and our help so requisite that all these countries must trail along with us willy-nilly. Scaring the Russians into peaceable behavior comes ahead of everything else, and all these acts and declarations have simply been part of our effort to scare the Russians. If they also scare a lot of other people, that is too bad. But first things first.

One trouble with that argument is that the Russians don't seem to scare. Don't they? Hasn't their pressure on the West noticeably lessened since we began to stress the vastness of our military preparations? It has, but not for that reason. It has been trouble inside the communist bloc which has been responsible. That, and the fact that communism has gulped down China—a fifth of mankind—and must now have time to digest it.

But the greater fault lies in the effect which this policy has on those who should be our firm friends. The other peoples of the world are sick to death of war. Not in the formal way we unscathed Americans say we are sick of it. They loathe it to the very bottom of their souls. Most of them, if their governments force them into uniforms and place guns in their hands, will not fight even as despairingly as the French fought in '40 or the Italians in '43. And they will detest any nation which they can be convinced is plotting to drive them back to slaughter. The one sure and quickest way to forfeit their confidence and to undermine their good will is so to act as to lend credibility to the charge that we are absorbed in preparing for another and more terrible world war.

III

Now, we are not suggesting that the Russian propaganda about America's war intentions is true, or that, despite her propaganda line, Russia is not preparing for war as much as is the United States. It is quite possible that her war preparations exceed ours. It is known that as large a proportion of her budget is earmarked for military purposes. She has more snorkel-equipped submarines, more jet planes. She has exploded a plutonium bomb. But the point is that Russia says little or nothing about these things while her propaganda hammers away at her supposed devotion to peace. The voice of America, however, keeps shouting about our war preparations.

The major speech which Malenkov made at the recent anniversary celebration in Moscow—what was it about? Russia's new atom bombs? It never mentioned them. Its emphasis was on Russia's rising economic strength and America's progress toward economic crisis. Its implication, in other words, was that if other nations want help in meet-

ing their problems of livelihood, the communist fatherland offers them more hope than the capitalistic colossus. The only reference to A-bombs in Russian propaganda so far has been Mr. Vishinsky's denial that the Soviet Union is seriously experimenting with anything except constructive use of this new source of energy. General Bradley says the Russians have 150 divisions ready for almost instant action. As compared with the five or six divisions the western allies might put into immediate action, this might be thought something Kremlin propagandists would use to the limit in an effort to scare *us*. But we learn these figures from an American general; the Russians never mention them.

Why can't the voice of America speak with the same emphasis and with the same reticence? When it comes to constructive contributions to world rebuilding, we have much more to talk about. Common people are eating today in Italy in large measure because of our help. They are working in France because of our help. They are voting in free elections in West Germany because of our help. They have independence in Indonesia, and we helped them get it. Since the end of the war we have poured out $25 billion in gifts and loans and are obligated for another $10 billion to help other nations get back on their feet. Nothing like it was ever heard of before. The Marshall plan has been something new in history. Point Four may turn out to be a turning point in the hitherto sorry record of relationships between "have" and "have-not" peoples.

All these things have grown out of the genuine concern which the American people have for rebuilding the world's peace. But Mr. Austin, in the halls of the U.N., and Mr. Hoffman, as the Marshall plan administrator, are about the only American spokesmen who keep trying to make other peoples hear these things rather than the saber-rattling which comes from the Pentagon, from Congress and occasionally from the White House. The state department gives the impression that it would like to bear a part along with Mr. Austin and Mr. Hoffman, but it is compromised by having to defend the Truman Doctrine of containment by force and the North Atlantic military alliance.

Has not the time come to change the accents of the voice of America? This paper believes, as our readers know, that the time has also come to change the Truman Doctrine *cum* Atlantic alliance policy, which should not have been adopted in the first place. But leave that on one side for the present. Why not change the voice? Why not make it speak, continuously and clearly, of America's concern for the peace and well-being of all other peoples? As things are now we are frightening, alienating and giving an essentially false picture of the United States to the very people who should be our best friends. What is needed is a letup on war talk and an Office of Peace Information as well equipped as was the wartime Office of War Information, but now established to spread over the globe knowledge of the constructive, peace-building purposes of this nation.

VERSE

In a City of Judah

And Mary abode with Elisabeth about three months.—Luke 1:56.

REVERENT, beneath the stars they talked
Of the mystery of birth,
Of Gabriel—foretelling John—
Now come once more to earth
With God's own word that Mary had
Found favor in his sight.
Two women, brushed by angel wings,
Glimpsing a holy light,
Pondered these wonders in their hearts.

How could they know the loss
And gain, immeasurable, to come,
The sword . . . the Cross!

LESLIE SAVAGE CLARK.

God's Love

GOD'S love is like a tidal bore
That inland speaks of sea,
Of endless waves that wash and roar
In time's immensity.

The love that moves the hand that plies
The shuttle nearest me,
Hung up the stars behind the skies
Before I came to be.

F. H. FLETCHER.

Nehru in America

BECAUSE he is a man of peace
The crowds, the acclaim.
He stands, a signpost,
In a leaderless land.
Not the machined word,
Not the assembly-line slogan—
He says what the heart says,
He tells what the mind knows.
And the tides of the world turn
And flow toward India.

EDITH LOVEJOY PIERCE.

Where Can You Find

BUT where to find the springs of compassion,
O soul grown parched at wayside streams?
And how prepare for constant abundance
A heart that has fed on meager dreams?

Do not the thirsting go for pure water
Up to the hills, where rivers rise?
And how can the hungry come upon bounty
Except in the seeking of fields where it lies?

How but through love is the cup ever flowing
As it is offered to other men?
Where but in Christ is instant power
To take and eat of forgiveness again?

MIRIAM LEFEVRE CROUSE.

The God We Sing

By W. Barnett Blakemore

WHAT would Christmas be like without carols? And how could Christians worship without hymns? From the beginning the church has expressed its faith in songs whose words and music combine to voice meanings too great for other utterance. The ideas that find outlet in hymns enter into and help to shape the minds and wills of those who sing them. Whether this process is fully conscious or not, there is good ground to believe that for the vast majority of Christians, hymns have done more than anything else to define their ideas of God, the central element in religious thought.

The hymns sung by the churches ought to be recognized as our closest approximation to the *consensus fidelium*. In an important sense they stand as the norm against which scholars can gauge the religious availability of their teachings. Here theology finds its most spontaneous and perhaps its most lasting formulation. For the great majority of Christians, the God we sing is the God we worship. What is he like?

Hymn-Built Ideas of God

By the time we reach maturity, the hymns have lodged in our minds a richly clothed conception of God. God is the "great friend of man," the "God of our fathers," the "strength of our people and nation." He is the "Lord of all being throned afar, whose glory flames from sun and star, center and soul of every sphere, yet to each loving heart how near." Or again, God is "shield and defender, the Ancient of days." He is merciful with a mercy that is broader than man's mind; nowhere "is such tender judgment given" as in God's court. A "rock of ages cleft for me," he is "eternal Father, strong to save." He is love whose "mercy brightens every path in which we rove." He is the "life of ages, richly poured, unspent and free, fresh'ning time with truth and good."

The Son of God is the joy of man's desiring, the priceless treasure who is source of purest pleasure. He is the friend like no other friend to whom it is a privilege to carry everything in prayer. The master workman of the race, he is fairer than the woodlands and the meadows. Nor can we forget that his is the sacred head wounded, bowed down with shame and grief. The Son of God is the lover of my soul. He covers my defenseless head with the shadow of his wing.

The Spirit of God is a gracious spirit, descending on my heart. He comes with light divine to shine upon us, bringing to our poor nature's night his blessed inward light. The Spirit of God can fill and nerve my will so that I can live strongly. To him belongs every virtue we possess, and every holy thought we have. Making us whole in body, mind and soul, he fulfills the visions of our youth and brings in the age when wrath and woe and war shall cease.

Of such luminous rays is composed our hymn-built idea of God. In a real sense the hymns provide our definition of God. They are the swift and lively flashes which enlighten our minds and convince our hearts. They are the glowing ideas, seemingly unsystematic in their fleeting brightness, which rise from the hidden structure and order of the heart-warming theology that is basic to our common Christianity.

The God Who Acts and Cares

First, it is clear that the God we sing is actual and creative. The hymns are shot through and through with a sense of his activity. "Come, Thou fount of every blessing, tune my heart to sing thy praise." "Come, Thou almighty King, come and thy people bless, and give thy Word success." He is "mighty in battle." He is "breathing in the thinker's creed, pulsing in the hero's blood, nerving simplest thought and deed, fresh'ning time with truth and good." Our hymns have no use for an "unmoved mover" or the imperturbable God of deism. They throb with life. The God whom the hymns proclaim lives, and lives actively.

There is a second way in which the hymns reject the idea of God's impassivity. The God we sing is "all compassion." Perhaps at no other point is there a greater tension between the hymns and a certain tendency in theology to release God from involvement in our human condition. The people who sing have always proclaimed that God can and does share in their sorrows. When matters have gone badly for them, they have felt that God can hear their prayers. They have been quite blunt about God's capacity for sentiment. They affirm it. They call on him as "a love that wilt not let me go, a light that followest all my way, a joy that seekest out my pain, a cross that liftest up my head." There is a heavenly love in which we may abide. There is a "love divine which stooped to share our sharpest pang." On it we cast our earth-born care.

The singers of faith have never hesitated to suppose that God could be thoroughly embroiled in their affairs, related to all that concerned them, bringing to these circumstances a sensitivity that none of them could match. He can note every sparrow's fall and count the hairs on every head. As one hymn expresses it:

> Thou who are beyond the farthest mortal eye can scan,
> Can it be that thou regardest songs of sinful man?
> Can we feel that thou art near us and wilt hear us?
> Yea, we can.

A third characteristic of God with respect to which the hymns are unequivocal is his attractiveness. We are drawn to him because of what he is. His Son whose love is so tender has matchless worth, priceless and fair. And as for God himself, the constant word about him is his glory. He is glorious, all-glorious, pavilioned in splendor. Hearts unfold like flowers before him. Therefore our adoration is joyful. God is to the utmost gracious and bountiful. It does not do justice to the depth of this conviction to say that we cannot help liking God, yet in profounder way this is what the hymns assert. The sun, the moon and the twinkling starry host cannot match the divine attraction. Most deeply of all we sense the beauty of his holiness. It is this

sublimity of character, the noble aspect of his person insofar as we can grasp its meaning, which the hymns praise. God has an open spirit, and it surges high, free-flowing where it will. His glory flames from sun and star. All of this declares and indeed shouts his loveliness, his winsomeness, his irresistible attraction.

The God on Our Side

The effectiveness of God is a fourth quality which we constantly sing. It is the most complicated of all the characteristics of deity with which the hymns deal. They are full of a sense of the resilience in God, of a sort of undaunted power in him. As portrayed in the hymns, God has real temperament. He is able to stand tremendous strain, feeling it without succumbing to it. This temperament is allied to patience, but it is not contained within patience, for while God has forever in which to achieve his will, he does not wait forever. His temperament has within it judgment and wrath.

So the hymns give voice to awe and urgency. We see God tolerate frivolity and foolishness when we could no longer tolerate them. We even watch him sustain downright indignity from men which none of us could sustain. Yet we watch also as he sets out a day of reckoning. He moves in a mysterious way his wonders to perform, but finally he releases his strength. Before this effectiveness, so ingenious and so much more awe-inspiring than our puny human efforts, is it any wonder that we sing, "Holy, Holy, Holy, Lord God Almighty . . . all the saints adore thee . . . there is none beside thee, perfect in power, in love and purity."

It is this capacity of God to "put up" even with tyrants that sometimes unsettles our faith and strains it more than all else in our experience. Yet it is just those hymns in which we express our sense of the resilient and awe-inspiring effectiveness of God that we consider our greatest hymns. We see those whose craft and power are great, who are armed with cruel hate, and we think that on earth is not their equal. Then we discover that on our side against them is the "Right Man," and we tremble not, for the doom of even the Prince of Darkness is sure; one little word will fell him.

Just as God is effective against any rebellion, however vast, he is effective against its smaller scale in the strain and stress of our feverish ways. There is a coolness and a balm which can settle the pulse of desire and cool the heated sense. When the fiery trials come we pass through them, and though there is terrible hurt the flame does not destroy. The design of it is to consume our dross and to refine our gold. Something works to bless our troubles and to sanctify to us our deepest distress.

The God Who Leads

In the midst of what we express in such terms, we have a sense of being led. This is another point worth noting, for the hymns constantly praise the purposeful character of God. There is design, and leadership in the achievement of design. "He leadeth me" is the most direct expression of it. But the same idea is found in many another hymn. The figure of sowing and harvest has frequently been used to express the religious feeling that God is fulfilling intentions. Washington Gladden wrought this metaphor into beautiful and profound verse when he wrote the words:

> Behold a sower from afar, he goeth forth with might.
> The rolling years his furrows are, his seed the growing light.
> For all the just his seed is sown; it springeth up alway.
> The tender blade is hope's young dawn, the harvest love's new day.

Just as the hymns express the fact of leadership, they describe the goal toward which we are led. At this point they are exceedingly concrete. There is nothing abstract about the description of the goal. Certain elements of it are sometimes abstracted and praised in song—peace, love, joy, bliss, justice, brotherhood—but more praised is the totality within which these are to be set. It is a community, the City of God. "How broad and fair outspread its walls sublime!" It is "Jerusalem the golden, with milk and honey blest." Everlasting light shines o'er its ramparts. But the hymns that tell the goal of God's purposes are not a city-planning commission report put to verse.

The heart of all these hymns is their description of the citizens and the relationships that will exist between them. The true men are the charter-men of this city. Righteous men and women dwell within its walls. Wrong is banished from its borders; justice reigns supreme o'er all. The reign of this city is a reign of love, liberty and light. This is a blessed community. It will be a commonwealth of brothers, united, great and small, and its motto will be each for all. This is the city of the Lord, Imperial Salem, the Kingdom of God. This city was beloved of Jesus of Nazareth, and he gave his life for it.

Because God's purpose is one which includes us together, the "gospel songs" which say only that "he died for me" are suffering rejection by the Christian community. They are not lastingly satisfying because they fail to state the whole case. He died for you and for me that we might have more abundance in each other. The inadequacy of the gospel songs is at last an error because they tend to obscure the fullness of God's purpose.

The God Who Speaks

A seventh affirmation of the hymns is that God's dealings with men are personal dealings. This is not to say that they always declare that God is another person, nor do they always assert that he has personality. But they never deny that the relationship between man and God is one in which man feels himself treated as a person in the full sense which the term implies. One of the hymns says:

> Not in dumb resignation we lift our hands on high,
> Not like the nerveless fatalist, content to trust and die. . . .
> In thy name we assert our right by sword or tongue or pen,
> And oft a people's wrath may flash thy message unto men.

The approach of God to us is expressed in terms which preserve and even enhance our personal character. He appeals to our reason as well as to our emotions. He uses language and music, literature and the arts. He "speaks" to us. Speaking is a very human and personal way of being dealt with.

God even uses a book to instruct us. That is truly marvelous. Here is opportunity for cultivation of the mind. Here is food for the soul. He who has "given me eyes to see, and loves this sight so fair," has given a book. This book tells a wondrous story. It is a book of "love in accents

tender, speaking to such as we; may it lead us, Lord, to render all to thee." The hymns are filled with the joyful expressions of men who have sensed the meaning of God's personal dealing with them.

Here then are the seven marks of the God we sing: (1) God is actuality. (2) God is purposeful. (3) God is compassionate. (4) God is effective. (5) God is attractive, winsome. (6) God's intention is to produce a blessed community, to achieve the highest in social values. (7) God deals with us personally in trying to enlist us as citizens of his society.

God's character as seen in the hymns we sing can be summarized in fifteen words: God is actually, purposely, compassionately and effectively winning personal cooperation in achieving a good society. It may even be described in eight words: God is the power that binds us together. But why take more than three words? God is love. Let us praise him.

The Madagascar Rebellion

By J. T. Hardyman

[See letter from Dean Pope on page 1489]

RECENTLY some forthright statements were made by Dr. Liston Pope, dean of Yale Divinity School, about the 1947 rebellion in Madagascar. Though no full report is to hand, it would appear from summaries in The Christian Century and the Glasgow (Scotland) press that he has charged that 60,000 natives lost their lives in the suppression of the revolt by the French, that the great majority of these were the victims of "imperialism," and that this shameful tragedy, which could have been the greatest news story of the year, was missed by newspapermen because the French kept the facts from the outside world.

These are serious charges to bring unless they can be supported by critically sifted evidence. I hold no brief for the French government. Nor am I a Malagasy, to be—quite naturally—strongly prejudiced in favor either of independence or of remaining under French protection. Perhaps a man of another nationality, who has no political stake in Madagascar but who as a missionary has very much at heart the peace and well-being of the whole people, may have some slight advantage in forming a judgment on the situation there, though not all aspects of the subject can be covered in a short article.

Revolutionary War

The rebellion in Madagascar was staged for independence. Many motives, however, were fused together in the final explosion. Apart from the predominant nationalism, numerous causes can be discerned. Among these, the French government acknowledged, were errors or injustices on its part. These included the requisitioning of rice by the hated Office du Riz and the requisitioning of labor for private works. Although this latter had been abolished a year before, in April 1946, the memory rankled.

French policy has been to grant French citizenship to any member of the French Union who fulfills certain conditions. This gives absolute equality in both rights and duties with all white French citizens. Valuable as this concession was, it did not satisfy some Malagasy, for whom the pull of their native heritage was stronger than that of a citizenship shared by men of many lands. Further, French policy has been to train the colonies to take their place as adult members of the far-flung French Union, but not to allow secession. In recent years progress has been made in giving the Malagasy a larger say in the affairs of their country, but some of them felt that this was not enough.

Certain facts about the Malagasy society should be remembered in attempting a sober estimate of the situation. Until the French conquest, the greater part of the island was ruled, after many wars of subjection, by the numerically strongest and intellectually cleverest tribe, the Merina. Some members of this tribe seem to have entertained ideas of regaining at least a share of their former power by a bid for independence. But the Merina number only one-quarter of the Malagasy. The remaining three-quarters, for a variety of reasons, some good and some bad, dislike the Merina and fear that if European control were removed they would once more fall into subjection to them. Finally, while the rebellion was staged by one political party, the M.D.R.M. (Mouvement Démocratique de la Rénovation Malgache), consisting almost exclusively of Merina, there were other groups of Merina who, though likewise interested in independence, did not at all favor the hasty and violent methods of the M.D.R.M.

The Revolt Begins

At the end of March 1947, the M.D.R.M. headquarters telegraphed a message of calm to all its lodges. This pacific appeal proved the call to arms and murder. Though not all lodges moved, some did, and before long many Frenchmen had been killed, mostly in cruel ways. As the rebels were numerous in the extensive east-coast forest and the small French forces in that section were far from adequate, the killings of isolated Frenchmen soon rose to over 100. Even if in some cases the Malagasy had reason for disliking individual Europeans, many of the Frenchmen killed were long-standing residents and genuine benefactors of the district, and were—usually ineffectually—protected by their own workers. It was wild, heathen Malagasy from outside the area who killed them and often mutilated their dead bodies. For, while the rebellion was planned and directed by "intellectuals" from among the Merina, together with Malagasy soldiers trained in the French resistance movement, the leaders made use of heathen forest tribes who were led on by their witch doctors. These naturally have a vested interest in seeing to it that they and not Europeans are in control.

Not until December 1948, 21 months after the outbreak, could it be announced that all the rebels had been rounded up and personal safety once more assured all over the island. Military operations continued during all that long period. What was the number of casualties? According to Dean Pope, the number was "60,000 African natives," with the implication that there was no necessity whatsoever for the deaths of the great majority, who were victims of callous imperialistic violence. If the phrase "African natives" was really used, and is not due to inaccurate reporting, then doubt is immediately cast on the dean's judgment in examining the evidence. Nobody who has spent ten minutes in critical study of Madagascar affairs would ever think of calling the Malagasy "African natives," even though Madagascar is conventionally regarded as a geographical part of Africa.

How Many Died?

The number of Malagasy who died in the rebellion was publicly stated by the high commissioner in February 1949 to be "perhaps 80,000, so far as one can give a figure." This exceeds the other figure by 20,000.

Were these thousands done to death by the representatives of a cruel imperialism, or does a careful examination of the situation produce rather a different picture? Wherever evidence of the former exists, in whatever country, censure is deserved. But no war ever has been or ever will be fought with perfect justice and humanity on the part of every individual involved. False charges that are never checked, personal quarrels, the conditions of battle which involve the innocent, individuals of perverted temperament, those who are driven by fear and those who "go berserk"—all take their toll of life unjustly. War being what it is, one may be sure beforehand that examples of some or all of the above will occur. Only the most ingenuous apologist could deny that.

In Madagascar, for example, one of the most savage attacks was made on the garrison at Moramanga on the first night of the rebellion. The French officers were all killed, together with some Senegalese troops. The remaining Senegalese went madly through the town, killing any Malagasy they found and burning their houses. Many of the victims were peaceful citizens, not rebels. But it would be tendentious to call this a "massacre" on the part of the French in "suppressing the rebellion," tragic as was the fate of these innocent Malagasy.

Analysis Changes Picture

Those who died from the causes given above cannot be admitted to be more than a very small proportion of the total of 80,000, and their tragic fate should not set our mathematical judgment awry. The deaths of the great majority were in fact due, first, to direct military action against the rebels, many of whom, misled by their witch doctors, danced before machine guns in the faith that their charms would save them. Second, many lives were lost through killings by the M.D.R.M. of their political opponents. Third, the rebels killed many people who refused to join them. Fourth, intertribal fights took place under cover of the rebellion. Fifth, and almost certainly by far the most important cause of death, was the hard conditions of life in the forest, without adequate food or clothing. These had to be endured both by those who were carried off by the rebels and made to work for them and by those who fled from the rebels.

Thus the bald statement of a large figure, which shocks by its baldness, takes on a somewhat different color when it is broken down by analysis.

I have already said that, not even being a French citizen, I have no special concern to whitewash the French government of charges brought against it. If only for a priori reasons, one may be sure that, however enlightened the policy at the top, things will happen in war which civilized people in their saner moments would not countenance. But I think it only fair to say that such wide charges as have been made are uncritical and unjust. No mention is made, for example, of the considerable humanitarian work of the French army in helping those who had suffered. Many men, women and children were rescued in the forest, "looking as though they had come from Dachau." The rebels who surrendered likewise received help. There were even complaints that the government was far too generous towards them.

Rumors Spread Rapidly

So far as Dean Pope's Malagasy informants are concerned, one can appreciate their soreness of heart at the death of their fellow countrymen. But their critical powers and tribal and political affiliations are not stated. Were they perhaps members of or sympathizers with the M.D.R.M., which itself killed no small number of its political opponents and thereby lengthened the death roll? There is another thing which may have misled Dr. Pope. He would probably not know that the Malagasy often talk in superlatives even about trivial matters and are given to gross exaggeration. Madagascar is notorious for its wild rumors. When a band of rebels passed near my house, the Malagasy said there were about 500; a European who counted them said there were about 70.

As for rumors, I have myself been the subject of the most amazing ones, built up on the principle that two and two make a dozen. I could give several examples of wildly exaggerated yet widely believed rumors in this area during the rebellion. Except for a few trained men, the Malagasy are not in general a critical people and it is rarely wise to accept at face value a statement from one of them. Anyone who does not know conditions in Madagascar and is unaware of certain habits of speech and traits of the Malagasy character can easily be misled, especially if he be a warmhearted man with a sensitive conscience.

This article has been confined to some main points raised by Dean Pope. The important and interesting subject of the attitude toward Christianity and the missionaries and the effects of the rebellion on Christian work must be left aside. It can only be said that the country is now at peace. A long-standing but dormant policy of giving proper opportunities to the coastal tribes is being developed. Learning from the past, the government is working out a plan, with Malagasy cooperation, by which political education begins at the only place at which it can profitably begin—at the bottom, in the conduct of the affairs of the village and of the district to which a man belongs.

Human Explosives in Germany

By Iain Wilson

IT MAY SEEM incredible that there should be people in the world today who have experienced modern war at first hand and yet fervently hope for another war, atom bomb or no atom bomb. However, several million such people do exist on the European frontiers of the American-dominated bloc of nations—to be precise, in Germany. In the past two years their positive desire for war has become sufficiently explicit to evoke pleas for moderation, patience and faith from such leaders as Bishop Wurm as well as from such representative groups as the Council of the Evangelical Church in Germany.

German militarism cannot this time be blamed for such a situation. The responsibility is primarily our own. The situation that now exists is testimony to the tragic incapacity of Christian nations to adhere firmly even to common sense, let alone to Christian ethics, in the sphere of international relations.

Potsdam Started It

The trouble began in Potsdam, in the summer of 1945, when America, Britain and Russia authorized the transfer to Germany proper of German populations from Poland, Polish-occupied territories, Czechoslovakia, Hungary and Austria. It was unanimously agreed that such transfers would be carried out in "an orderly and humane way." Thus, in the smoothly innocuous language of international officialdom, the way was declared clear for the perpetration of one of the most cruel and disastrous follies of the 20th century, the uprooting and eviction of over 6.5 million people.

It is true that this development was an almost inevitable consequence of the moral landslide started by the nazis. With the best will in the world, it was well-nigh impossible for the men who had to make decisions in 1945 to resist the demands of the infuriated Poles and Czechs. Statesmen and people were hopelessly involved in the toils of hatred and inhumanity, from which nothing short of a miracle could have delivered them. But in the last resort, the Potsdam decisions were the action of morally responsible men. There can be no evasion of the responsibility they incurred when they capped Hitler's murder of 6 million Jews and displacement of over 7 million nationals of other countries by creating an even more formidable and numerous class of the dispossessed.

If It Happened Here

Something might have been salvaged, however, if there had been an earnest and intelligent resolve both to control the process of expulsion and to anticipate the economic problems which it would create. This was not done. Instead, the action of the Big Three encouraged Yugoslavia, Bulgaria and Rumania to follow their example and to rid themselves of those German minorities which for centuries had been located in southeastern Europe. The result has been that since 1945 well over 11 million Germans have been forced to move into the ruins of a Germany deprived of one-fifth of her prewar territory. One person in six in Germany today is a refugee or expellee, and the population density is 500 to the square mile.

A parallel situation in the United States would involve the following changes among others: First, the loss of Arizona, Utah, Nevada, California, Oregon and Washington. Second, the 60-to-80 per cent destruction of all the major cities in the remaining territories. Third, the forced immigration into the remaining states of over 20 million persons. Those who fear that America today is so badly off economically that it would overstrain her resources to accept more than 200,000 D.P.'s will perhaps best understand the horror and dread with which responsible Germans are now contemplating the problem with which our action has confronted them.

There is, then, a huge submerged population of dispossessed Germans today who see no hope in the future, except through a war which would recover Silesia and East Prussia. The price of their cooperation in a war between Russia and the West would be the return of these territories. After four years, they realize very clearly the impossibility of their being effectively assimilated into the economy of a crippled and divided rump-Germany. They see also that the United Nations has so far shown no sign even of recognizing their situation, much less of doing anything about it. Thus they conclude that there is no form of humane or even of self-interested concern to assist them. Their cynicism as regards human nature is completed by the unhappy relations between them and the indigenous populations of the areas into which they have flooded.

'Get Out! Walk!'

No effort to understand realistically the explosive quality of this situation can ignore the story of privation and agony which preceded the arrival of the refugees in the wretched camps, decaying country houses and insanitary air-raid cellars in which most of them now lead a crowded and demoralizing existence. The Potsdam injunctions about "humanity and orderliness" in carrying out the expulsions were not worth the paper they were written on. The hard fact is that millions of the expellees were suddenly warned to be clear of their homes in a matter of hours, to take with them only so much as they could carry —and then, very simply, to get out. No compensation of any kind was provided. No suggestion was made as to where they should go or how they should support themselves.

Again, very little attempt was made to organize their transportation. Most of them simply had to take to the roads and start walking in a westerly direction. Old men and women, young war-widows with speechless infants clutching their hands, were turned out in the bitterest weather to fend for themselves. Many of those who survived walked hundreds of miles. When transport was organized, as in some of the expulsions from Silesia, the situation was often more desperate. Thousands of persons

were locked into unheated freight trucks in midwinter, without food or water. When after many days the trucks arrived in the western zones of Germany, their living occupants were found to be in the last stages of exhaustion and starvation, and the remainder had been frozen to death.

Such experience, barely hinted at here, lives vividly on in the memories of millions of men, women and children. This memory goes far to kill the more genial and optimistic elements in human nature, and a hard, ruthless, bitter will to survive is often all that remains.

Little Prospect of Action

The outlook is ominous. The problem was internationally created, so it must be internationally solved. But the only international agency which so far has evinced any interest or taken any initiative in the matter is the World Council of Churches, through its refugee division. Patient and persistent efforts have been made by the division both to arouse the interest of the churches and to direct the attention of the ECA and the United Nations organization to the existence and urgency of the problem. Up to now, however, the results appear to have been meager.

In the meantime, the expellees themselves are recovering from the first confusion and apathy into which they were plunged. With a grim and graceless intensity, they are beginning to speculate as to ways and means by which they may wrest a new existence for themselves and their children. As Eugen Gerstenmaier, leader of the Hilfswerk relief organization of the German churches, has said, "The time is past when the refugees were content simply to wait in passive anticipation of the future. Today they are beginning to organize themselves to play a decisive part in shaping their own destiny."

Dr. Gerstenmaier, who is now a political figure of considerable importance, is better equipped than most Germans to speak on behalf of his people. None knows better than he that the present psychological condition of the refugees is one which an astute political demagogue could well exploit. This constituency of the poor and dispossessed, which is very accessible to the promises of some passionate leader, is explosive human stuff. There is no doubt at all that one of the most formidable factors in Germany's new political life is those 11 million people who are held together in a solidarity of resentment and bitter resolution.

There are two or three obvious lines along which Christians may and should act. One is making a serious study of the problem, using such source material as the "Report from Hamburg" produced by the World Council of Churches, whose refugee division also possesses many other excellent studies and reports. Every opportunity should also be taken to inform church members and organizations which affect public opinion, such as Rotary and women's clubs, as to the desperate nature of the situation. Finally, denominational agencies which deal with social or international affairs should exert the fullest pressure on the United Nations and on our state department to induce them to give serious attention to the economic and social status of the German refugees, including the possibilities of large-scale emigration.

BOOKS

Barth in Brief

DOGMATICS IN OUTLINE. *By Karl Barth. Philosophical Library, $3.75.*

THIS IS Karl Barth in still another mood. As theologian, his *Kirchliche Dogmatik* has won him the accolade of "the foremost theological thinker of our time." As controversialist, his *Nein* and other small books, pamphlets and published lectures have made him a center of attention and interest in church thought and life in both Europe and America. As preacher, his *The Word of God and the Word of Man*, a collection of sermons ably translated by Dr. Douglas Horton, presented him at work, with Luther-like earnestness and dignity, in the pulpit. As biblical student and expositor, his *Letter to the Romans* was hailed upon publication and continues to be a classic in its field. Now *Dogmatics in Outline* takes us into his lecture room and lets us hear him interpret the Christian confession to an assembly composed in part of theological students but largely of men whose major interests lay in other areas of life.

Obviously, neither the occasion nor the materials call for anything approaching a full-scale appraisal of "Barthianism"—whatever that is. The first reaction of the careful reader of this volume is likely to be one of appreciation. It comes as close to being an informal and informative page out of the daily life of a great teacher as one can find. The book itself grew out of "a slightly polished and improved shorthand transcript" of lectures delivered without manuscript. The result is quite readable.

A high seriousness pervades the entire work—as well it might, with the obbligato for the lectures being the roar of machines removing the debris from the bombed-out university community. The objective thinker keeps giving way to the impassioned believer. Exegesis and exhortation play tag from beginning to end. Expositor and evangelist not so much walk hand in hand as jostle each other for the right to lead. Letting the stately movements of the confession present the witness of the ages, Barth stands up to bear his testimony to the truth found there. He does not attempt to "popularize" the confession; he tries to interpret it in nontechnical terms to laymen. The laymen must have found it stiff going at times. The opening chapters—the most abstruse part of the book—must have left many a hearer wondering whether it was too late to change his registration!

Dogmatics, for Barth, is the critical science in which the church both evaluates the gospel and interprets it to the world. The purpose of dogmatics is to measure the church's proclamation of the gospel "by the standard of the Holy Scriptures, of the Old and New Testaments." This standard possesses ultimate validity; the creed possesses real but derived validity. It is the business of dogmatics to study the entire process from the Scripture through the creed to the actual life and work of the church in proclaiming the gospel.

Students of Barth's earlier works will not be surprised to learn that "faith" continues to be the crucial word in his theological vocabulary. Faith is a "meeting of God"; faith is trust; faith is knowledge; faith is confession; faith is decision; faith is action. Faith involves reason but is infinitely broader and deeper since it is an act involving the whole of life. Faith not so much negates as illuminates reason, showing it the true object of thought (God). There can be no knowledge through reason alone since such knowledge presupposes a meeting of man and God—a meeting of man's total life with God. But once this meeting had occurred in Christ, historically, the primary duty of the church was to accept it and confess (proclaim) it to the ends of the earth. Let any person

meet God in Christ and he too is called upon to bear witness to the Truth in all that he is and does.

Faith, then, is not the result of an arbitrary exercise of "the will to believe"—though it takes command of one's will; it is not an activity of the rational faculties of man—though it does make full use of them; it is not an ethic—though it leads to a way of life. Faith is man's total reaction to the experience of meeting God in Christ.

It is this experience which underlies the Apostles' Creed and to which the creed bears its historic witness. Barth explores the deep meanings of the separate phrases, seeking always to show their decisive relevance to the daily life of man. There is, in this book, a complete absence of the ethics-be-damned attitude clearly discernible in his earlier writing. Now he charges us to realize that ". . . the Confession of Faith claims to be fulfilled in its application to the life we all live, to the problems of our actual existence in the theoretical and practical questions of our everyday life" (p. 32). He concludes that a church which will not seek to declare the relevance of the gospel to the pressing problems of life should "betake itself to a corner of the graveyard" (p. 34).

As he turns to his discussion of God, Barth warns that he is not inviting his hearers to "speculate." Rather he is confronting them with a tremendous fact about the meaning of whose essential nature no speculation is necessary. "God is He who, according to Holy Scriptures, exists, lives and acts, and makes Himself known" (p. 37). The God revealed in Scripture is, strictly speaking, "not only unprovable and unsearchable, but also *inconceivable*" (p. 38, author's italics). Man can *receive* but he cannot *conceive* the fact of God as presented by the Bible. In the Bible we meet God as Creator, as Father, as Almighty Ruler and Judge of heaven and earth.

In similar vein, the biblical presentation of Jesus Christ is studied. He is the fulfillment of history; the true end (being the active source) of creation; he is the Savior and the servant of God; God's only Son, our Lord, God Incarnate, who laid down his life for us, who was crucified, dead and buried, and rose from the dead, ascended into heaven, who will come again to judge the quick and the dead.

In Barth's insistent recourse to Scripture for proof for all this, he places upon the Bible a burden it cannot bear except for one who deliberately determines, as he does, to accept as relevant only scripturally rooted ideas. His description of the philosophical conception of God hardly deserves the name "caricature"—it is so far removed from the theistic ideas of the great philosophers. I find myself fighting against the uneasy and probably unfair feeling that, like a great many contemporary theologians, he is simply philosophically illiterate. Even a casual acquaintance with the great metaphysical systems of the past and present (Plato, Whitehead, Bowne, Brightman) would reveal their profound kinship with many (not all) of the main propositions in Barth's dogmatics. To say, as Barth would, that insofar as they agreed with biblical theology they were true, but that they could speak no direct word about its validity, is to suggest a kind of irrationalism that vitiates so much of contemporary theological thought.

Barth's presentation of the church seems, at first glance, to be out-and-out empiricism: "*Credo ecclesiam* means that I believe that the congregation to which I belong, in which I have been called to faith and am responsible for my faith, in which I have my service, is the one, holy, universal Church" (p. 144). He elaborates upon this in three subordinate propositions: (1) "Where the Christian Church is, we are obviously connected in some form or other with Jesus Christ"; (2) "The life of the one holy universal Church is determined by the fact that it is the fulfilment of the service as ambassador enjoined upon it" by the gospel; (3) ". . . where the Church is, there it has an aim, the kingdom of God."

Through much of the entire book a similar note of empirical realism about the nature, life and purpose of the church is sounded. Yet its importance in the overall picture of Barth's thought is negligible. He may discover the reality of the church in the local congregation, but he does not discover the reality of God or the relevance of Jesus Christ or the validity of the Christian gospel in the concrete facts of daily living. He must needs go to a book—even if it be the Book—for these. In so doing he both misrepresents the Book and ignores the God who speaks today even as of old.

HAROLD A. BOSLEY.

Books in Brief

CALLED—IN HONOR. *By Charles B. Tupper. Bethany Press, St. Louis, $2.00.* An intelligent, experienced and consecrated Christian minister here lays solid foundations for a system of ethics for the ministry. He gives primary attention to those universal aspects of the high calling which underlie all codes of conduct that might be formulated; but he also gets down to the specific problems of attitude and behavior which confront the minister in an American pastorate. Young preachers need such a book, and many older ones may profitably study it. Dr. Tupper, who is now a member of the Federal Council's commission on evangelism, has borne many responsibilities in his own communion, including pastorates of more than ten years each with the churches of the Disciples of Christ at Warren, Ohio, and Springfield, Ill.

THE QUAKER STORY. *By Sidney Lucas. Harper, $1.75.* It was around 1652 that the movement called "Quakerism" (derisively at first) made its appearance in England, first in the person and then under the leadership of George Fox. England was in the midst of political and religious turmoil. Cromwell was master of the state. Advocates of episcopacy and of many shades of Puritanism struggled for mastery of the church. To Fox it seemed that the theological and ecclesiastical disputants not only did not have the right answers; they did not even have the right questions. A wholly different approach was needed—one that would go back of the authority of church and Bible to the direct experience of that same Inner Light which gave to Bible and church whatever validity they had. This idea of the immediate enlightenment of the individual by God was not a new idea. Nor was it a new idea that a reformation should be regarded as "primitive Christianity revived." But Fox's message had that in it which won the following of many earnest "seekers," and enough that was new to make it distinctive. Quakerism alone among the mystical and Inner Light movements of that troubled century has kept its spiritual vigor, shed its fanaticism, reinforced its individual members with a strong sense of the community of faith, built an efficient but flexible organization, and won the respect of the world by character, adherence to principle and Christian service. Mr. Lucas skillfully interweaves the essentials of the Quaker message with a narrative of Quaker beginnings and development. It is perhaps characteristic of Quaker modesty that he omits practically everything that an outsider would have said about their remarkable service record in recent years. His real interest is in the Friends' way as religion. He adds a good bibliography.

THE GENTLEMAN IN AMERICA, A LITERARY STUDY IN AMERICAN CULTURE. *By Edwin Harrison Cady. Syracuse University Press, $3.00.* Democratic America, for all its fundamental faith in the worth of all men as men, has not been unaware that, in the gross company of the politically equal, there are always some men of distinction, and that these may be marked out from their fellows by characteristics other than intellectual or physical excellence. In short, some men are "gentlemen." The heritage of feudalism included regard for status, privilege, property and some degree of responsibility in society. These carried over into the concept of social class—the class of "gentlemen." Or, discarding the anachronism of feudalism and considering the individual on his merits, one commonly feels that a "gentleman" must have certain personal qualities: character, education, propriety of speech, manners and dress. In an earlier time it was assumed that a prerequisite of these (all except character) was leisure, or at least exemption from manual labor; and that this in turn required "family" and wealth in order to provide the requisite early training. This all sounds pretty remote from our usual diagram of an American equalitarian society. But have our social patterns in reality been as equalitarian as our political campaign speeches? Dr. Cady says not. He proves it by an interesting survey of certain aspects of American literature. The ideal of the gentleman has taken many forms, some pretty snobbish, some with a highly moral and Christian emphasis, but on the

whole since Jefferson's time tending toward "the assimilation of the doctrine of the 'true' gentleman to that of democracy." The "genteel tradition" died hard, especially around Boston; but it died. One of Dr. Cady's best chapters is on William Dean Howells and his war on the idea that no one could be a gentleman without three generations of "Family and breeding" behind him. (I am glad to note that Cady is working on a life of Howells.)

RELIGION AND THE STATE. *Winter 1949 issue of "Law and Contemporary Problems," a quarterly, edited by Brainard Currie. Duke University, Durham, N. C., $1.00.* Nine authors contribute articles to this symposium on problems concerning relations between church and state. The contributions deal with the general concept of "separation of church and state" (John Courtney Murray, S.J., flouting the idea, as usual, Milton R. Konvitz defending it), and with the specific questions of religious instruction in public schools and federal aid for education in public and parochial schools. The articles are, for the most part, lawyers' articles, with full apparatus of citation of authorities and court decisions. Prof. W. A. Mitchell, of the University of Virginia, contributes a paper on "religion and federal aid to education" which, with judicial balance and without becoming attorney for either side of the controversy, surveys the history of past and recent projects for federal aid, both with and without provision for subsidizing sectarian schools. The whole symposium is well worth study by all who are concerned about the church-and-state issue.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. *Samuel Macauley Jackson, editor-in-chief. Vol. I, Aachen to Basilians. Baker Book House, Grand Rapids, Mich., $4.50.* This is a reprint, apparently from the original plates, of what was the "new" Schaff-Herzog when it was published in 1907. The famous work has a history dating back almost a century. Its foundation is the German *Realencyclopedie für protestantische Theologie und Kirche,* edited by Johann Jakob Herzog, professor at Halle 1847-54. The 22 volumes of this work appeared at intervals from 1853 to 1868. Second and third editions followed. Philip Schaff edited an English condensation based on the first and second editions. A fuller English version, based on the third German edition (1896-) and embodying revisions and additions by a large company of American scholars, was published in 1907. This is what we now have reprinted. It represents the best scholarship of 40 years ago, with religious statistics as of 1901 and biographical and historical data down to its period. The work will be completed in 13 volumes which are scheduled for publication at the rate of one a month. Buyers should understand what they are getting—not a new work or one newly revised, but an excellent reprint of one of the most solid and scholarly reference works on theology and religion which was right down to date in 1907. W.E.G.

CORRESPONDENCE

The Bethlehem Appeal

[BY WIRE]

SIR: Those who really want to help Christian refugees in Bethlehem vividly described in article, "Palestine's Christians in Peril," Nov. 30 issue, can do so by sending a check to the Bethlehem Appeal, Church World Service, 214 East 21st St., New York 10, N. Y.

New York, N. Y. STANLEY I. STUBER, Secretary.

At Long Last

SIR: Reflections on reading Dr. May's article (Nov. 9) on the conflict in Czechoslovakia:

It has been said of old: "God makes even the wrath of men to praise him." Today, at long, long last, under the impact of history, somebody or something is coming to mortal grips with the Vatican, bidding fair to loosen its stranglehold on the people's land, the people's pockets, the people's minds and emotions.

Chicago. WINIFRED L. CHAPPELL.

Jerusalem

SIR: In its preoccupation with little things the article by Carl Hermann Voss (Nov. 23) overlooks some big things. I do not mean that the degree of religious freedom which prevails in Israel is a small matter. What I do mean is that no multiplication of little acts of justice, restoring church property and the like, will right the big wrong—the conquest and occupation of large areas in Palestine by armed might.

Since Mr. Voss is an outspoken pro-Zionist we expect a one-sided picture. My brief experience in Palestine last summer helped me understand why most American Christians who have lived in the Middle East are anti-Zionist. They regard the establishment of Israel as a grave injustice to the native people of the Holy Land.

ERNEST LEFEVER.

Yale Divinity School,
New Haven, Conn.

Dean Pope on Madagascar

[See page 1484]

SIR: The only statement that I have ever written about Madagascar—a territory to which I have never been and about which I profess to know very little—was a single and highly incidental sentence in an article in *Christianity and Crisis* for Aug. 8, 1949. The sentence read: "A revolt in Madagascar last year exacted a death toll, from all causes, estimated by competent observers to be at least 60,000 Africans, and probably more, though almost no information has been allowed to reach the outside world." Deductions subsequently drawn from this slender sentence have been amazing, to say the least.

Representatives of Reuter's news agency saw the statement, and a reporter "interviewed" me by long distance telephone. He had as well have saved this toll fee so far as his subsequent report was concerned. I have never seen the full text of the Reuter's release, but the version published in the *Johannesburg Star* on Aug. 9, 1949, has 12 errors of fact, in statements attributed directly to me, within an article containing 11 sentences. The first sentence of the Reuter's report went as follows: "*Madagascar* spokesmen told him that 60,000 *natives* were '*slaughtered*' by *French colonial troops* in their suppression of the revolt last year, said Dr. Liston Pope, dean of Yale University's school of divinity, on his return to America from a visit to Africa *and Madagascar.*" This one sentence misrepresents me at the five points italicized.

This syndicated story was widely reprinted in Europe, Asia and Africa, and has brought innumerable letters of protest. Communist newspapers in Paris and Berlin picked up the story, introduced juicy local variations of their own, and had quite a field day.

The Christian Century joined the discussion on Aug. 31, attributing to me the charges that "the French suppression of last year's revolt in Madagascar cost the lives of 60,000 African natives," and that "so far the French authorities have succeeded in keeping the facts from the outside world." In a letter to the editor of The Christian Century, published in the issue of Sept. 21, Pierre van Paassen accepted at face value The Christian Century's elaborated version of my sentence. He averred that "Dr. Pope's charge that French authorities kept the facts from the outside world is downright ridiculous"—and he then proceeded to find the real villain in the American press.

His strictures against the American press are only partially justified. The *New York Times* had several articles on the Madagascar riots in April and May of 1947, but had been able to obtain very little information. In contrast, said Mr. van Paassen, "the French press . . . scarcely talked of anything else in the course of the year that has elapsed since the gruesome massacres." On the face of it, this generalization would seem to indicate that French readers have had an extremely monotonous

diet of news, and it must be accepted as being either hyperbole or else downright ridiculous.

As a matter of fact, there has been considerable debate concerning the Madagascar incidents in French journals during the last two years, but there has been very little definite information about the actual occurrences on the island. Several French journals have deplored the unavailability of accurate facts, and have charged that French officials have exercised a rigorous censorship, permitting access only to journalists known to be under the wing of the government. (For example, see *Esprit*, Nov. 1948.)

Now Mr. Hardyman enters the argument, casting his article in the form of an answer to charges attributed to me, on the basis of reports in The Christian Century and the Reuter's story. The editor of The Christian Century has asked for a reply to Mr. Hardyman's article. The reply is a very simple one: I never made the alleged "charges." I am rather embarrassed at having been drawn into a controversy of such proportions over a matter about which I know very little. It is possible only to plead, as Mr. Hardyman does in another connection, that "I have myself been the subject of the most amazing rumors, built up on the principle that two and two make a dozen."

A direct inquiry by Mr. Hardyman might have saved him the trouble of writing his article, but that would have deprived us of an illuminating, though apologetic, account of the tragic happenings in Madagascar. On the whole, his account tallies with that which I received from competent European observers whom I saw in South Africa. I was told that between 60,000 and 100,000 Malagasy had lost their lives, *from all causes*. Since it is difficult to count that many bodies, it seemed wiser to use the conservative estimate, though the French ambassador to the U.S. has subsequently written to insist that "during the pacification, the total number of victims on both sides has not exceeded 10,000." My informers pointed out that deaths had resulted from a variety of causes, including all those specified in Mr. Hardyman's article. Perhaps I should have gone into considerable detail on this score, but my single sentence was not intended to be an article on Madagascar, and it seemed to be sufficiently guarded. I used the term "Africans" in a generic sense, since the term "Malagasy" is so utterly unfamiliar in the English-speaking world. I can understand that provincialism in this respect has raised doubts in the mind of Mr. Hardyman.

It seems to me that Mr. Hardyman has rendered an important service in providing information and a general analysis not hitherto generally available. In discussing factors underlying the revolt, he might have emphasized more largely the unrest created among Malagasy troops by inordinately long terms of service without leave. He might also have given us some enlightenment on the fundamental question: Is Madagascar ready for self-government? In certain nuances, Mr. Hardyman appears to hold toward the Malagasy attitudes all too prevalent in some missionary circles toward their potential converts, and he does seem rather to lean over backwards in praising the beneficence of the French rulers. All in all, his article is very helpful. One can hope that it will be followed by additional reports, and by a discussion of fundamental issues involved in colonial rule. Further, it is to be hoped that nobody else will feel compelled to refute me on charges which I have not made.

Yale Divinity School, LISTON POPE.
New Haven, Conn.

[If our brief summary of Dean Pope's statement—which, on the basis of his comment, seems to have been reasonably accurate—by its international circulation has caused him embarrassment or annoyance, we regret it. However, we believe that much good has been done by directing attention to a colonial situation which evidently needs to have a lot more light turned on it. Mr. Hardyman's article on page 1484 and Dean Pope's comment above turn on a little more light. And we repeat our original comment: "If this [Dean Pope's] charge [that 60,000 natives died in the suppression of the revolt], or anything like it [Mr. Hardyman's figure of 80,000], is true, it should arouse the conscience of the world."—THE EDITORS.]

Concern Shared

SIR: The undersigned are grateful to The Christian Century for recent editorials, especially the one on "The Moral Revolt of the Admirals" (Oct. 26), which have forcibly set before the churches and Christian people the moral issues involved in American preparation for atomic warfare. We hope that you will continue to use the powerful medium of The Christian Century for continued expression of this concern, which, we are confident, multitudes share.

RAY C. NEWTON, A. J. MUSTE, CHARLES WALKER, E. RAYMOND WILSON, EDWARD C. M. RICHARDS, HAROLD CHANCE, FREDERICK J. LIBBY, A. STAUFFER CURRY, ELIZABETH F. HASWELL, MILDRED SCOTT OLMSTED.
Philadelphia, Pa.

Wheat for India

SIR: Indians are starving while America's wheat surplus overflows storage space and America's merchant marine lies unemployed in port. We read this fantastic contradiction on our return here after six months in India.

For lack of food the hungry Indian people—especially the undernourished children—lack the strength for long, useful lives. Yet for lack of enough people with dollars to buy America's vast surplus of wheat our government, which purchases the wheat to prevent a farm depression, is now spending more money to build new storage depots. We hear that victory ships are being tugged down the Hudson to be reconditioned at great expense as warehouses for unused wheat. But we cannot stockpile wheat like atom bombs; wheat rots.

Cannot we work out some sensible way to send the wheat before it rots on our unused ships to the ill-fated children of India and other lands?

CLARE WOFFORD,
HARRIS WOFFORD, JR.
South St. Paul, Minn.

Protest from South Africa

SIR: The Christian Council of South Africa, representing the main churches and missions in this country, with the exception of the Dutch Reformed and Roman Catholic churches, takes strong exception to your editorial, "Defiant South Africa," in your Sept. 28 issue insofar as it postulates an attitude on the part of the "churches and missions with an English background" that is in direct opposition to the facts.

Does not the editor of The Christian Century read his own paper? If he did he would see that in almost every newsletter from its South African correspondent since this service was begun reference has been made to the championing by the churches and missions—and particularly by those with an English background, since they happen to be the larger—of the cause of the underprivileged, i.e., the nonwhites, in South Africa.

The churches have been militant in this cause from the beginning, since the frustration of the natural aspirations of the nonwhite population is recognized to be wrong in itself and has a marked effect upon the efficacy of mission work and the life of the church generally. Any suggestion therefore that the churches in question "maintained a fairly aloof attitude toward the racial problems until just the other day" is ludicrous.

As for Rev. Michael Scott, Christian opinion in this land taken as a whole doubts the wisdom of his methods, as he himself is well aware, though his passion for social justice is not in question. It is well to bear in mind, however, that there are Christian men and women in South Africa, of the type of the late J. H. Hofmeyr, Senator Brookes and Mrs. Ballinger, M. P., to say nothing of a host of others less prominent, who have been champions of the underprivileged through long years of sacrificial service, beginning in many cases decades before Michael Scott came on the scene.

STANLEY G. PITTS,
Secretary.
Christian Council of South Africa,
Strand, C.P., South Africa.

[The editors, and we are sure our readers likewise, are grateful to Mr. Pitts for the full coverage on developments in South Africa which he has provided since becoming the Century's staff correspondent there

in 1946. We know of no other reporting in the American press on South African events which compares with this in scope and insight. On second thought, moreover, we agree that the member-churches of the Christian Council of South Africa have reason to complain of the "fairly aloof" description in our editorial. The phrase was too strong. Nevertheless, the issue of mistreatment of the non-European population in South Africa is an old one. The "pass" laws, for example, date back for years. The racial policies of the Malan government differ more in severity than in intent from those of the former Smuts government. And we still believe that there has been much more vocal and general opposition from church quarters since the anti-British implications of the Malan policy were perceived than there ever was against the Smuts racial policies. Dr. Malan became premier in 1948. That was what we meant by "just the other day."—THE EDITORS.]

Catholic Judges

[See editorial on page 1478]

SIR: Your editorial comments on the recent papal instruction to Catholic judges (Nov. 30) leaves the impression that you are trying to be clever and are not making a fair presentation of the Holy Father's position or of Fr. Connell's statement with regard to it.

What is your authority for making the following statement in your editorial: ". . . nevertheless, the N.C.W.C. explains, he [the Catholic judge] may 'act against his conscience' if there is 'a reason sufficiently weighty to justify the permitting of the evil effect' "? Where did N.C.W.C. make that statement? I am particularly interested in the use of the expression "act against his conscience." I cannot find it either in Fr. Connell's book or in the N.C.W.C. press release authored by Fr. Connell. Did you supply the quote "act against his conscience" on your own? And if so, what kind of editorial presumption is that? You should not put words into other people's mouths unless you are quoting them verbatim.

What Fr. Connell actually said was this: "When the judge foresees the probability or certainty of an attempted remarriage, his act of granting the divorce is material cooperation towards this sin. Hence, according to the principles of cooperation there must be a good reason for performing this act—a reason sufficiently weighty to justify the permitting of the evil effect."

That is an entirely different thing from saying that a judge in granting a divorce acts against his conscience, and I think it is most unfair of you to suggest that either Fr. Connell or N.C.W.C. made such a statement.

The Catholic judge does not act against his conscience when he grants a divorce. He believes that the marriage bond is permanent according to God's law, and so he cannot separate a validly married couple in such a way that in God's sight they are no longer husband and wife. When he declares a civil divorce, all he does is to say that, *as far as the civil law is concerned,* this man and this woman are no longer to be regarded as husband and wife.

THOMAS J. MCCARTHY,
Director, Bureau of Information.
National Catholic Welfare Conference,
Washington, D. C.

God Rather Than Men

SIR: Your editorial "Canon Law versus Civil Law" (Nov. 23) interests me but does not entirely satisfy me. An obvious difficulty in the division between church and state is the acute strain imposed on those who want to be both religious and patriotic. It goes without saying that occasions do arise when such persons must choose which loyalty is greater. When it arose for the apostles, they answered, "We ought to obey God rather than men." In every war it arises for conscientious objectors. And now it threatens to arise for Catholic judges.

Whether the will of God really does come via the pope via the interpretation of the chancery office of the Roman Catholic archdiocese of New York is a question that must be considered by itself. The question here is whether we ought to put ourselves on record as opposing on principle men who are willing to put divine law above civil law. When a judge has discretionary power, should he not let his religious principles guide him?

Malden, Mass. CECIL L. FRANKLIN.

Say It Again!

SIR: Will you not repeat William P. Merrill's statement, "Jesus was silent," until that statement gains momentum? It was published Nov. 16, page 1363. Let it be repeated again and again until it sinks in. R. O. SIGMOND.

Staten Island, N. Y.

Lutherans in Park Forest

SIR: The article appearing in the Nov. 9 issue of The Christian Century which sought to expose a so-called Protestant deadlock in this community, would seem to those cognizant of the facts to have been written on the basis of a minimum of information and a maximum of exaggeration.

Serving to confuse rather than to clarify the issue of providing facilities adequate to bring a spiritual ministry to young families in Park Forest, the article suggested that the fact that "lots assigned for the building of six churches stand empty" more than a year after the first residents arrived, is evidence of an "incapacity on the part of Protestant leadership to meet creatively and imaginatively an opportunity of exceptional promise."

The building plans of the Lutheran congregation of Park Forest stand in direct contradiction to this generality. Many weeks ago a building fund in the neighborhood of $50,000 was approved by the Mission Board of the Evangelical Lutheran Church for the immediate construction of a Lutheran-sponsored community church in Park Forest.

Final architectural plans have been drawn up in agreement with A.C.B. requirements, and construction contractor has been selected. For several weeks all has been in readiness for the beginning of construction of the church in the 3200 block on Western, the site approved by A.C.B. for this church.

One obstacle alone has delayed construction operations on this first church edifice in Park Forest—final clearance of title by A.C.B. The congregation had hoped to see the building well on its way by Christmas, but winter fast approaching, and with title still withheld, construction may be delayed somewhat.

Observation will bear out the fact that only last week was the mountain of top-soil removed from the site by A.C.B. workers. Little wonder that the lot "stands empty"!

The Lutheran congregation in Park Forest is grateful to A.C.B. for the opportunity afforded them to construct a church edifice which will serve as a community building.

To those residents of this community who still believe in the principle of religious freedom, a natural reaction to the unrealistic and nonspecific Christian Century article is a revulsion from any plan of herding citizens of varied religious backgrounds and sentiments into a conglomerate religious organization without any freedom of choice.

The fair and realistic approach of A.C.B. in its plans for six community churches sponsored by various denominations is far more democratic. The spirit of competition is not involved, as suggested by your editorial, because the leaders in the various denominations are following a plan of approaching only those residents who have specifically indicated a denominational preference on inquiry from the community chaplain. This has been the rule in all Lutheran approaches.

Nor has "denominational jealousy" been at issue in any of the relations between the Lutheran and other denominational groups in the community. Cooperation with Chaplain Leinberger has extended in line with all denominational groups involved, even into the area of financial backing, with monthly remunerative support of his effort on behalf of Park Forest religious needs.

The principle of freedom of choice in religion and maintenance of the democratic ideal is rather at stake. It would appear that A.C.B. has followed this principle in its planning.

With final removal of legal barriers on the part of A.C.B., a Lutheran church, a community-minded and community-serving church, will arise in Park Forest.

I write as a lay member of the Park Forest Lutheran congregation.

RICHARD M. BENNETT.

Park Forest, Ill.

NEWS of the CHRISTIAN WORLD

Vote to Stay Out Of World Council

Cape Synod of Dutch Reformed Church Will, However, Name Observer—Reiterate Racial Policies

STRAND, C. P., SOUTH AFRICA, Nov. 18.—The Dutch Reformed Synod of the Cape at its recent meeting decided by a majority vote not to join the World Council of Churches, but to appoint an observer with a view possibly to seeking membership later. In appealing for a vote for full membership, J. C. du Plessis acknowledged that sharp criticism has been leveled against South Africa in the World Council and elsewhere overseas, but he held that membership would enable the church to reply to these attacks. Much of this criticism, he said, was based on erroneous information, and an adequate reply by the South African church would correct it. Mr. du Plessis said it would be well if the church's point of view could be presented to the World Council in case that body undertook to discuss the Dutch Reformed plan for separate races in South Africa. In opposition, another delegate spoke for a policy of "hastening slowly," pointing out that if the synod joined the World Council it would be entering a body composed of different elements, and that if it later decided to withdraw it would lay itself open to the accusation of favoring isolationism.

Synod Speaks Officially On Race Relations

The Dutch Reformed Synod issued an official statement on race relations which advocates separate "vertical" development "without oppression of any section." It reaffirms the synod's missionary policy set forth in 1935 as follows: "Whereas the church declares itself against social equality in the sense of the disregard of racial and color differences between white and black in everyday life, it desires to encourage and promote social differentiation to the advantage of both groups. . . . The church regards this policy as a means to an end, that of self-assistance and self-reliance for every racial group according to its own character and needs, and in accordance with its past history and future development."

Adopt Resolutions Against 'Catholic Danger'

After considering the report of its "committee for viligance against the Roman Catholic danger," the synod adopted a number of measures, including one calling upon all church members to urge authorities to see that candidates in public elections are Protestants, to refrain from any diplomatic connection with the Vatican and in choosing immigrants to recognize the "Protestant character of South Africa." Other resolutions deprecate the sale of land by members of the Dutch Reformed Church to the Roman Catholic Church, ask the government's social welfare department not to place Dutch Reformed children in Catholic institutions, censure members of the church who send their children to Catholic schools, urge that no Catholic "propaganda" or services be permitted among colored laborers on the farms of church members, and ask that South African Railways sick fund authorities determine the religious affiliation of its patients to the end that Protestants shall not be assigned to Roman Catholic hospitals.

Malan's Challenge Accepted By 'English' Churches

When Prime Minister Malan on his first visit to Bloemfontein since the general election challenged the "English" churches to cease protesting the government's *apartheid* (segregation) policy or themselves experiment with mixed congregations, the response was immediate. D. W. Ross, former chairman of the Congregational Union, declared in a letter to the Rand *Daily Mail* that he had yet to hear of any non-Europeans' being excluded from one of his denomination's churches. (See The Christian Century for Nov. 23, p. 1380.) He said the prime minister's words revealed "a startling state of misunderstanding and misinformation." Anglican Archbishop Geoffrey Clayton of Cape Town issued a statement to the press pointing out that "the peninsula is full of Anglican mixed congregations."

'Day of Prayer' Will Protest Segregation

When the national monument to the Afrikander pioneers who trekked inland from the cape in the first half of the 19th century is unveiled in Pretoria Dec. 16, colored churches in the province will hold a day of prayer and a convention "to seek divine guidance and protection against the oppression of *apartheid*." I. D. Morkel, chairman of the convention, reports that clergymen of many denominations will open their churches on that day, and that Roman Catholics, Anglicans, Methodists and members of the Dutch Reformed Mission Church, of which he is a minister, have agreed to take part. "True Christians will welcome the fact that the churches have decided that they must make a concerted appeal to the people on the question of *apartheid*," said Mr. Morkel. Sporting associations have been asked not to hold events on the day of prayer. At the convention, to be held the following day, Anglican Coadjutor Bishop Lavis of Cape Town will be one of the speakers.

Smuts Warns His Nation

In a recent speech at Cape Town, Gen. Jan Christiaan Smuts said that after a half-century in political life he has concluded that three essential conditions must be fulfilled if South Africa is not to fall. The first is that one united nation be formed out of the varied European population of the country. Certain persons, he said, have a nostalgia for the past, particularly if racial politics was mixed up in that past. And he added: "The idea of divide and rule must be fought, otherwise it will be divide and go under." The second condition is that there be good will toward the colored races. The third is that South Africa gain and hold the good will of the rest of the world.

STANLEY G. PITTS.

Chinese Colleges Report Progress

Christian Institutions in Communist-Held Areas Are Not Restricted as to Their Activities

NEW YORK, Nov. 30.—Of the 12 Christian colleges in China, 11 are now in Communist hands. The United Board for Christian Colleges in China here announces that these colleges report continued progress and less interference by the new political regime with their administration and curriculums than had been expected. The outlook for the immediate future is encouraging, although the colleges face many uncertainties for the months ahead. The new regime has commended several of the institutions for their economical administration, the quality of their work and the "devotion to public service shown by their graduates." Several non-Communist faculty members have been appointed to the National Commission on Higher Education. Quotes from letters to the united board: Fukien—"Some student agitation." Hangchow—"Classes proceeding well." Hwa Nan—"Still have usual curriculum and religious program. Greater student participation in administration, social service, political activities. Morale excellent." Nanking—"Former academic, religious and social activities continued." St. John's—"Running smoothly under the new administration." West China—"University affain steady." Yenching—"Academic and religious life remain about the same as heretofore."

Visit to Jesuit Institution Is Project of Youth Seminar

The second in the series of interfaith seminars and visitations sponsored by the metropolitan Christian youth council's brotherhood commission was a Roman Catholic seminar for pastors and adult leaders of youth held last Tuesday. The group visited the Jesuit college and church, where John Tynan, the dean, explained the meanings of religious objects and furnishings. At one of the nine separate altars, Fr. Tynan gave a complete explanation of the mass, displaying the vestments used and pointing out their significance. A period of frank discussion, questions and answers followed, with Fr. Tynan and another priest as resource persons.

Protestant Council Serves University Students

The board of Protestant work sponsored by the Protestant council of New York, together with seven denominations, the Y.M.C.A., the Y.W.C.A. and the New York state Student Christian Movement, now serves students in nine New York institutions—Columbia, Hunter, City College, New York University, Wagner, Brooklyn, Queens, Long Island University and Pratt Institute. At the board's recent annual luncheon it was explained that the only requirement for participation is that a student have a sincere interest in learning the true meaning of the Christian faith and that he

endeavor to apply it to personal, campus and community problems. Primary goals are training students for lay leadership in the church and recruiting candidates for full-time Christian service. The students themselves have a metropolitan student Christian council which sponsors conferences, workshops and other projects designed to help local units do better work.

Thanksgiving Services Aid Unfortunate

Thanksgiving services in churches and synagogues throughout the New York area were widely attended. At Riverside Church the offering was dedicated to the 2,500,000 migrant workers served by the Home Missions Council. At many church and community services offerings were taken for "delayed pilgrims" as part of the displaced persons project sponsored by Church World Service. Throughout the city special dinners were served in hospitals, homes and other church institutions. The Salvation Army served dinners for 1,000 at its Lowenstein Memorial cafeteria and the *Christian Herald* provided meals for 1,300 at the Bowery Mission. The Seamen's Church Institute played host to 1,200 seamen away from home. Over the nation the Japanese International Christian University Foundation sponsored Thanksgiving dinners for Japanese students.

Home Given to Episcopal Diocese For Retreat Center

The deed to the mansion of the Fabbri family at 7 E. 95th St., Manhattan, was turned over Monday to Bishop Charles K. Gilbert of the Episcopal diocese of New York, president of the board of trustees of a corporation which will administer the property as the House of the Redeemer. The fourth floor of the five-story house will be utilized as a convent for the Sisters of the Community of St. Mary, whose mother house is in Peekskill. The rest of the house will be used as a retreat center open to parish groups, clergymen, students, business and professional people and others desiring to make private retreats. Resident chaplain will be Edward H. Schlueter, retired vicar of St. Luke's Chapel, Trinity parish. A full-length portrait of the late Bishop W. T. Manning, who first visualized the retreat center, will hang in one of the reception halls.

And So Forth

A five-story brownstone church house was presented to Community Church Tuesday evening. The center, to be known as the John Haynes Holmes House, will be remodeled for use in children's and young people's work and in neighborhood projects. The presentation was made to Dr. Holmes, who in turn formally turned the house over to the church.

At a meeting held here this week at the National Bible Institute, the metropolitan council of Christian churches was organized as an affiliate of the American Council of Christian Churches. It represents 11 of the 1,500 Protestant congregations in the city.

Carl Knudsen, a former army chaplain, was recently installed as pastor of the Village Protestant Church at Shanks Village. The church is one of the student veteran projects maintained by interdenominational support under the sponsorship of the Protestant council of New York.

J. HENRY CARPENTER.

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Blasts Churches' Silence on Atom

Bishop of Birmingham Says Scientists Are More Christian in Attitude Than Religious Leaders

LONDON, Nov. 24.—The Church of England's Bishop of Birmingham, Ernest W. Barnes, has returned vigorously to his attack upon the accepted attitude of the churches toward atomic weapons. He pleads that as a moral gesture Great Britain pledge herself never to use atomic weapons. In general, Bishop Barnes believes, scientists have shown themselves more humane and more Christian in regard to measures for peace than have religious leaders. "The followers of Christ, the first great pacifist in human history, might be expected to wean men from the follies of war," he says. "Strangely, they and most of their leaders are silenced. It is the men of science who have most clearly seen the tragedy of the present situation and who, to their honor, are, notwithstanding criticism and obloquy, working and speaking for international peace."

Liverpool Churches Sponsor 'Little Amsterdam'

Not content with holding meetings *about* Amsterdam, the churches of Liverpool recently organized a conference designed on the lines of the First Assembly of the World Council of Churches. Under the leadership of the Anglican Bishop of Liverpool, all Protestant churches in the city joined in preparing for the conference and sent delegates to its sessions. Only one theme of the Amsterdam assembly, "The Church and the Disorder of Society," was stressed—which seems to observers a wise decision for a local undertaking of this kind. The full Amsterdam discipline was imposed—sections, reports and plenary sessions. Instead of wandering around the world in its discussions, however, the conference kept its eye on Liverpool and the disorder of society as it is evidenced there. To this correspondent, who was privileged to join in its deliberations, the conference seemed one of the most refreshing religious events of the year.

To Restore Bombed Burial Place of Religious Great

It is good news that the Corporation of London proposes to redesign as a "garden of rest" Bunhill Fields, one of the most historic burial grounds in London, which was torn up by a German bomb during the war. When the graves and monuments have been restored, Bunhill Fields should more than ever be a place of pilgrimage. This strip of ground opposite Wesley's Chapel in City road is the resting place of John Bunyan, Daniel Defoe, Isaac Watts, George Fox, Susannah Wesley and many other luminaries in the religious life of Great Britain.

What to Do with Ancient, Unused Churches?

The problem of what to do with historically or architecturally interesting buildings which have ceased to serve the purpose for which they were erected is one of the heavy burdens that history and tradition place upon the churches, often using up resources and energy which should be devoted to living causes. For instance, the Church of England has about 400 little used places of worship, mainly in rural areas. Perhaps 300 of these are of architectural or historical interest; the others do not seem to fall into any category of modern use or ancient significance. If the state or a private agency does not take steps to protect these buildings as monuments, the church is faced with the awkward dilemma of permitting demolition or decay.

Booklet Describes Efforts To Preserve Landmarks

The National Trust has published a booklet describing its unique effort to save England's beauty in landscape and historic buildings (available at $1 from the organization at 42 Queen Anne's Gate, London, S.W.1). American readers might well be suspicious of an agency so named, thinking it signifies just another outburst of nationalization. Far from it. The trust is made up of some 16,000 persons banded together in an enterprise of many years' standing which is independent of state and government. In 1902 it owned 163 acres; today it cares for nearly 200,000 acres of some of the loveliest stretches of England's countryside which will be preserved in their natural beauty for all time. Its one purpose is to "save the face of England from the hand of the vandal." The trust also cares for such magnificent houses of ancient renown as Knole, Montacute, Blickling and Charlecote, and for such cottages as those formerly occupied by Thomas Hardy and by T. E. Lawrence. Eventually it will have charge of the homes of G. B. Shaw and Winston Churchill.

And So Forth

W. J. Bradnock, chairman of the Landour Language School in India, has been named translation secretary of the British and Foreign Bible Society.

George Appleton, formerly archdeacon of Rangoon in Burma, has been appointed a secretary of the Conference of British Missionary Societies at Edinburgh House.

A Baptist census for London shows 258 Baptist churches with 45,000 members and 51,000 Sunday school pupils in the metropolitan area.

CECIL NORTHCOTT.

German Broadcast Will Answer 'One Great Hour'

To express the gratitude of German Christians for gifts which have gone to them from American Christians, Hilfswerk, the German Evangelical relief agency, will sponsor a 45-minute Christmas Eve broadcast. The program is designed as an answer to the nationwide broadcast, "One Great Hour," heard in the U.S. last March under sponsorship of the Protestant and Eastern Orthodox churches. The program will be heard throughout the western zone of Germany and in Berlin, and by short wave in this country. Speakers will be Bishop Otto Dibelius, Martin Niemöller, Eugen Gerstenmaier, president of Hilfswerk, and Eldon Burke, field secretary of CRALOG. In addition, children, political refugees, displaced persons and returned war prisoners will be heard.

Visser 't Hooft, Patriarch Confer

Refrain from Discussion of Reunion—Athenagoras' Anti-Communist Aim Is to Subdue Rivalries

ISTANBUL, TURKEY, Nov. 14.—After his visit here with Patriarch Athenagoras of the Greek Orthodox Church, W. A. Visser 't Hooft, general secretary of the World Council of Churches, revealed that he was much impressed by the patriarch's constructive outlook on Greek Orthodox cooperation with the council. In the conversation, emphasis was laid on a common practical policy with regard to the threatening situation with which Christian churches and the world in general are confronted today. However, it was but natural that in view of existing dogmatic differences the question of reunion did not come to the forefront in the discussion.

Would Heal National Rivalries To Combat Communism

The desire to promote good relations among Christian bodies is also apparent in efforts being made to foster understanding between the Greek Orthodox Church and the Roman Catholics, particularly the Greek Uniates. Here the uniting bond is obviously the threat to Christianity implied by the existence of communism. In general, Anthenagoras' policy seems to be to rally Christian forces against communism and—since national antagonisms weaken that effort—to improve relations among different racial and national groups. For that reason, he is intent upon establishing satisfactory relations between the Turks and the Greek minority in Turkey, of which he is the spiritual head. However, the intense identification of Hellenism and Greek Orthodoxy cannot be ignored in any assessment of religious or political problems with which Greeks in this part of the world are concerned. Another thing to be remembered is that when a Greek says he is anti-Communist, he usually means that he is anti-Slav. National antipathies go very deep indeed. For instance, the schism which developed between the Bulgarian church and the patriarchate was caused by the Bulgarians' refusal to permit their schools to be Hellenized.

Athenagoras' Influence Is Mainly Personal

Patriarch Athenagoras is doing much for the church directly under his supervision, and he is very popular with the "little people." He has greatly improved the lot of the lower clergy. But on the level of high policy he is handicapped by the Greeks' determination not to surrender anything that they consider a part of Hellenism or of Greek Orthodox tradition. Unlike the pope, Athenagoras is not the absolute head of the church; he is only chairman of its Holy Synod, and although he may influence decisions he cannot make them. In regard even to such political issues as concern the Greek minority in Turkey, it seems that the Turks prefer to confer with Athens rather than with a prelate who, by living in this secular nation, is necessarily divested of

political importance. Such political influence as Athenagoras possesses is purely personal and accidental, and is based mostly on his having an American background.

Publish New Edition of 1941 Turkish Bible Version

A second edition of the 1941 revised Turkish version of the Bible has just been published jointly by the American and the British and Foreign Bible societies. Great interest centered in the 1941 version because it used modern Turkish and was printed in Latin instead of in the customary Arabic characters. The story of the first Turkish Bible translation, made in the 17th century, and of the three men connected with it is singularly romantic. That translation was made by a Pole named Albertus Bobowsky, who had been kidnaped from his native land by Tartar raiders and sold as a slave in Turkey, where he renounced his faith and embraced Islam. Eventually he became the sultan's dragoman. While at the court he was persuaded by the Dutch ambassador to undertake to put the Christian scriptures into the Turkish tongue. The manuscript was sent to Leyden in 1660.

Manuscript Waited 167 Years For Publication

Bobowsky's manuscript lay unnoticed in Leyden for 150 years. Then the Russian diplomat Baron von Diez, who had become a proficient Turkish scholar while serving as ambassador at Constantinople, unearthed it. At his suggestion, the British and Foreign Bible Society arranged for him to prepare it for the press. When he died in 1817 he had, however, revised only four books of the Pentateuch. A few months later Jean Daniel Kieffer took over, and by 1827 had the manuscript ready for publication. Kieffer had been sent in 1796 to Constantinople to serve as interpreter and secretary to the French legation, and when war broke out between Turkey and France was thrown into the prison of the Seven Towers. During his seven years' confinement there, he so improved his knowledge of Turkish that he was able to compile a remarkable Turkish-French dictionary. Later he served as professor of Turkish language at the Collège de France. Publication of the second edition of the revised version of 1941 coincides with the lamented death of Djami Baykurt, who formerly served as Turkey's minister of the interior and as her ambassador to Italy. A keen-minded scholar, Baykurt was associated with the late F. W. MacCallum in preparing the 1941 version.

See American Investment if Government Defines Aims

It is recognized here that Marshall-plan aid is intended primarily to strengthen resistance to the Soviet by preventing the European body economic from collapsing. In countries where private economic initiative prevails it aims to foster that initiative; in those with statist economies it aims to strengthen statism. American experts conducting independent research in Turkey believe that if the Turkish government would declare definitely what will remain the province of its statism and what not, and will reorganize its own economic activities, there may be room for non-Marshall-plan aid from such American organizations as are accustomed to invest in projects solely on their own merits. E. GUERON.

A LAST MINUTE **Christmas** CHECK LIST

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Welcome Series By Bryan Green

Washington, D. C., Crowds Hear British Visitor in Episcopal-Sponsored Preaching Mission

WASHINGTON, D. C., Nov. 30.—The Protestant Episcopal diocese of Washington deserves the thanks of the entire area for arranging the eight-day preaching mission conducted here by Bryan Green, Birmingham, England, rector. Average attendance at the evening meetings at the Washington Cathedral was 2,500, while at the Sunday evening service 4,500 persons overtaxed the accommodations and amplification equipment had to be set up so that neighboring St. Alban's church building could be used. For the noonday meetings, the nave of downtown Church of the Epiphany was filled to overflowing. The size of the crowds was a tribute not only to the speaker but to the careful planning and promotion that went on before and during the mission. The simplicity, conviction and sound Christian basis of Mr. Green's preaching brought people back again and again. The core of his sermons and addresses was always the Atonement, and he related the cross to the situation in which men and women find themselves today. He was especially helpful during the question-and-answer periods in which his honest replies won increased respect for the man and his message.

Fraternities Urge End To Discrimination

A resolution asking fraternities to "take such steps as they may elect to eliminate provisions against accepting members because of race or creed" was adopted by representatives of 57 college fraternities assembled here over the Thanksgiving holiday for the annual sessions of the National Interfraternity Conference. The vote was 38 for and 3 opposed, with 18 groups refraining. Delegates heard fraternity scholarship for 1947-48 termed the "great scholastic bust" and a "very humiliating and painful affair." Some 1,300 banqueting fraternity members heard George M. Morris, past president of the American Bar Association, declare that the education acquired in a fraternity house goes far toward equipping men to meet life's perplexities. The conference recommended active participation in efforts to combat "subversive activities." Fraternity chapters, it has been noted, are strongly established factors in many church-related colleges.

Penal Institutions' Chaplains Not to be Paid by District

The commissioners of the District of Columbia have decided against paying the salaries of chaplains in local penal institutions. The issue arose when Frederick E. Reissig, executive secretary of the local council of churches, requested such payment. For nine years the federation has employed a trained chaplain for the district department of corrections, and it has received many requests for extension of its work to hospitals and other institutions. The commissioners supported the opinion of the budget officer that while the physical welfare of institution inmates is the responsibility of the district government, their spiritual welfare is a responsibility of the churches which should be administered voluntarily.

Mary McLeod Bethune Retires As Head of Women's Group

At a dinner Nov. 18 honoring Mary McLeod Bethune on her retirement as founder-president of the National Council of Negro Women, 2,000 persons heard Oscar L. Chapman, secretary-designate of the interior, call the 74-year-old civic leader "the embodiment of hope of all the people of America." Mme. Pandit, ambassador from India, and Ralph Bunche, U. N. director of trusteeships, addressed the council's "International Night" celebration, and at another session President Truman assured delegates that there will be "no retreat and no retirement" in his fight for civil rights. Succeeding Mrs. Bethune as president of the N.C.N.W. is Mrs. Dorothy Boulding Ferbee of Washington.

Sponsor Study of Church and Older People

In cooperation with the local federation of churches the Washington ministerial union recently sponsored an all-day conference on "The Local Church Serving Older People." Of particular value was the afternoon seminar on "Church and Community Planning for Older People." Among the leaders were Paul B. Maves, author of *Older People and the Church;* Ewan Clague, commissioner of labor statistics for the department of labor; and Raymond F. Clapp of the District of Columbia's board of public welfare.

And So Forth

At the service in the Washington Cathedral which officially opened the national Y.W.C.A. Week of Prayer Nov. 13, gifts totaling $146,000 were presented for the "Y's" world service program. John Sutherland Bonnell of New York spoke on "World Fellowship in Christ."

Washington has not forgotten Peter Marshall, beloved pastor of New York Avenue Presbyterian Church and chaplain of the Senate, who died last spring. The federation of churches observed with a tea held at its building the publication of *Mr. Jones, Meet the Master,* a representative gathering of characteristic prayers and sermons which will result in wider appreciation of Marshall's outstanding ministry. Mrs. Marshall, who edited the material for publication, was guest of honor.

Frederick K. Stamm was guest preacher at the service dedicating renovations and improvements at Grace Reformed Church, which Theodore Roosevelt attended during his residence in Washington.

In connection with the celebration Nov. 18 of the 25th anniversary of the pastorate of Frederick Brown Harris of Foundry Methodist Church, an oil painting of Mr. Harris, who is also chaplain of the Senate, was presented to the congregation.

George McPherson Docherty, pastor of North Church, Aberdeen, Scotland, has been called to the pulpit of New York Avenue Presbyterian Church. He will begin his new ministry March 1. The congregation has funds in hand for an ambitious building program. L. RALPH TABOR.

Protest Official Quebec Lottery

Plan Is Strongly Opposed by Clergy and Churches of Province—United Group Seeks New Funds

MONTREAL, Nov. 25.—Premier Duplessis' announcement that the Quebec government proposes to institute legalized lotteries in this province has brought a storm of protest from pulpits and from church courts. The Presbyterian synod of Montreal and Ottawa has reiterated its traditional stand against gambling in any form and for any purpose. It announces its opposition to the government scheme, "believing it to be a financial policy unworthy of any province in a great nation, and convinced that such lotteries will have harmful repercussions throughout the dominion." Gerald R. Cragg of Erskine and American United Church urged from his pulpit that rather than introduce state lotteries the provincial government consider taxation of church property.

United Church Seeks More Contributors

This month some 50,000 volunteer workers are calling at 500,000 United Church homes in Canada seeking to enroll 100,000 new contributors to the denomination's program. The objective of the missionary and maintenance fund is $2,750,000 annually. To mark the 25th anniversary next year of the founding of the United Church, the goal will be raised to $3 million. About 1,700 of the denomination's 3,215 ministers serve in rural areas, where they have in their care an average of four churches. The United Church has 380,000 rural members as compared with 265,000 for all other Protestant denominations in the dominion.

Presbyterians to Celebrate 75th Anniversary

The Presbyterian Church in Canada next June will celebrate the 75th anniversary of the merging of the four branches of Presbyterianism in the dominion to form one organization. A Presbyterian congress as well as the annual General Assembly of the denomination will be held at MacVicar Memorial Church here to mark the anniversary. MacVicar's new building, which replaces the edifice destroyed by fire 20 months ago, was dedicated this week. . . . Donald Neil MacMillan is the new moderator of the Presbyterian synod of Montreal and Ottawa. Except for four years as chaplain in the Royal Canadian Air Force, Dr. MacMillan has served the one rural church at Dunvegan in Glengarry county since his ordination in 1935.

And So Forth

Joseph Arthur Taillefer, a Roman Catholic priest, was fined $3,000 and sentenced to five years in the penitentiary after he pleaded guilty to five narcotics charges. He was arrested as a member of a drug ring that had $80,000 worth of heroin stored in a railway station locker.

The dominion government's decision to permit landlords to increase rents by 20 to 25 per cent Dec. 15 will affect some 4

million tenants. Canadian rents have been controlled for the past nine years. The government has offered to pass control authority on to provincial governments if they wish to accept it.

St. Matthew's, Halifax, oldest congregation in the United Church of Canada, has just celebrated its 200th anniversary. Records show that Gov. Cornwallis in 1749 assigned a lot for a "dissenting meeting-house," and that the government paid the cost of the building which was erected soon thereafter.

The third United Church minister to leave this city for a parish in the U.S. in the past six months is Eric R. King, who has gone from Crystal Springs church to the Windsor, Vt., Methodist Church.

Mr. and Mrs. E. I. McPhee have gone to British Guiana as missionaries for the Presbyterian Church in Canada. A. Gordon Faraday, whose appointment to Formosa was canceled because of unrest there, has been called to the Vankleek Hill, Ont., parish.

DeCourcy H. Rayner.

Youth Council for Siam

Organization Established at Church of Christ Conference in Bangkok

Bangkok, Siam, Nov. 17.—During the 10-day leadership training conference attended by 120 delegates from Church of Christ presbyteries in Siam at Bangkok Christian College, a National Christian Youth Organization was established. The action was taken by students and youth delegates themselves. Henceforth the organization will take the initiative with respect to programs and policies of the churches in the youth field. The president, a student at McGilvary Theological Seminary in Chiengmai, will sit with the joint church-mission committee.

Queen Mother Visits Leper Asylum

During her visit this month to Chiengmai the dowager queen, Rambhai Barni, inspected the leper asylum operated jointly by the Presbyterian, U.S.A., Board of Foreign Missions and the American Mission to Lepers. She watched the manufacture of textiles, parasols, hats and paper by the lepers, and was entertained at tea by the Dara School for Girls. During her visit, which in the words of the local press "set the whole town agog," the queen made a contribution of 1,000 ticals ($50) to the leper asylum. Siam, which has had no crowned and married monarch since the abdication of King Prajadhipok in 1934 and no crown prince since the death of King Chulalongkorn in 1910, has received with joy the news of the king's engagement to the daughter of his cousin, the country's ambassador to London. Comments the press: "The majority fervently hope that his majesty will soon return to his homeland and be not only the symbol and constitutional ruler of the nation but also head of the first family in the land."

New Presbyterian Missionaries Arrive for Work

Eight new missionaries of the Presbyterian, U.S.A., Board of Foreign Missions

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arrived in Bangkok this month. Their coming is part of the postwar replacement program of the Church of Christ in Siam. Among the eight is Ray Downs, formerly director of youth work for the Presbyterian board in New York. He has been assigned to work at two schools, Bangkok Christian College for Boys and Wattana Whittaya Academy for Girls. Meantime, Kua Saligupta, recently returned from graduate study at Cornell University, has taken over the task of reorganizing and supervising the curriculums in the 16 schools operated by the American Presbyterian Mission in Siam. At present Miss Saligupta is touring the schools preparatory to developing training courses for the teachers. Such courses are necessary since the government's monopoly of university-level education prevents the establishment of Christian institutions for teacher training on the college level. The Presbyterian mission's annual meeting will be held the last week of this month.

Denies Police Connivance In Border Gunrunning

The story in the Sept. 17 *Life* magazine alleging that Siamese police are conniving in the gunrunning across the Siamese-Indonesian border provoked a 290-word denial cabled this month by the deputy foreign minister. Fearful of Communist infiltration, the Siamese government has announced that the political asylum which it has in the past extended to the Annamese is being withdrawn, and that immigrants from Viet-nam will henceforth be permitted to enter only under the official quota.

And So Forth

The government has made a grant of 15,000 ticals ($750) to cover the entertainment expense incurred by the local Y.M.C.A. at the East Asia regional Y.M.C.A. conference held here in August.

Recent visitors to Bangkok were Dr. and Mrs. John Nevin Sayre of the International Fellowship of Reconciliation, and Theologian Emil Brunner.

When the Bangkok Christian hospital is dedicated Dec. 3, Prime Minister Pibul Songgram will unveil the name plaque. The hospital was built jointly by the American Presbyterian Mission and the Church of Christ in Siam.

Prime Minister Songgram has been named head of Chulalongkorn University, a post he had held a decade ago, when he made way for M. C. Rajadbhisek Sonakul, leading Siamese educator who died in September. Although Sonakul knew his days were numbered, he carried on his lecturing and administrative work up to the day of his death.

One of the successful candidates in this month's municipal elections in Bangkok was a woman, Mrs. Sangiem Lakkhana. The daily press attributes the elevation of Siamese women in politics partly to the influence of "Christian education and morality."

By the time this newsletter appears in print, the Conference on the Christian Church in Changing East Asia, sponsored in this city by the International Missionary Council and the World Council of Churches, will be history. A full report will appear in these columns.

WINBURN T. THOMAS.

Report Increased Church Giving

Annual Meeting of United Stewardship Council Hears that Contributions Are Up by $130 Million

PITTSBURGH, Nov. 26.—An increase in church giving of more than $130 million over last year was reported at the three-day annual meeting of the United Stewardship Council here last week. Official representatives of nearly 40 Protestant denominations were present. They noted as healthy trends more emphasis upon gifts through bequests and annuities, increased attention to stewardship of time and talent as well as of money, use of audiovisual aids in promotion, more participation by laymen, and the exchange among cooperating denominations of plans and literature. They voted general approval of the current "Religion in American Life" movement and of the United Church Canvass. The council considered bylaws for continuation of its work within the framework of the future National Council of Churches. Re-elected to their offices were Paul H. Conrad of New York, president, and Harry S. Myers of Hillsdale, Mich., executive secretary. As representatives of the council, Mr. and Mrs. Arthur H. Limouze will leave Dec. 29 to spend six months assisting in church rehabilitation from World Council headquarters in Geneva. On the Sunday morning after the U.S.C. sessions closed, 40 pulpits in the Pittsburgh area were filled by delegates who had attended the meeting.

McKeesport Ministerium Issues Statement on Steel Strike

An exception to the general silence maintained by churches on the recent steel strikes which paralyzed the area occurred in McKeesport, home of several large industrial plants closed by the controversy. There the ministerium, operating through a civic relations committee, called a meeting which was attended by union steelworkers and nonunion citizens. The assembly drew up a statement which declared that the vast majority of members of the steelworkers' union were opposed to the strike and would prefer a contributory pension plan because that would insure the future security of the pension system. It continued: "Futhermore, this strike is utter folly in view of the present coal strike, which would soon have forced management to close the steel mills anyway. Thus labor is the loser. It should be remembered that it is a fallacy to expect something for nothing."

Interracial Fellowship Holds Worship Service

More than 1,200 persons filled First Presbyterian Church Sunday afternoon for the first public worship service of the "Church Fellowship," an interracial, interdenominational project sponsored by the race relations commission of the Allegheny county council of churches. The fellowship was organized as the result of a formal request by the presbytery of Pittsburgh and the Pittsburgh Baptist association. Clarence A. Burrell, minister of Mount Ararat

Baptist Church, was the preacher. A procession of clergy opened the service, which was led by pastors of downtown churches. Music was furnished by a chorus of 200 recruited from the choirs of Negro and white churches. Mrs. Daisy E. Lampkin and James Golden Miller are cochairmen of the commission, which plans to sponsor worship services at intervals of three months, with other events interspersed to provide opportunities for friendship across group lines. The next service is scheduled for Race Relations Sunday, Feb. 12.

Reformation Anniversary Observed Regionally

The department of evangelism of the local council of churches decided to forego a central Reformation anniversary event this year and to urge neighborhood groups of churches to carry out plans of their own. Ten services with an aggregate attendance of nearly 10,000 have been reported. The Lutheran ministerial conference issued a general invitation to its annual service in Carnegie music hall, at which the preacher was E. M. Hegge of Oak Park, Ill. At Millvale high school the speaker was J. Quinter Miller of the Federal Council of Churches; at Trafford, R. E. Manne of Wilkinsburg; at McKeesport, Bishop John S. Stamm, president of the Federal Council of Churches; for the Allegheny valley, at New Kensington, Benjamin Lotz of Susquehenna University; for north side churches, Albert G. Curry, Methodist district superintendent; at Mount Lebanon, Henry Hitt Crane of Detroit; for the Slavonic churches, A. A. Nagay of Brookline and W. J. Thoms of Kane, Pa.; at Pitcairn, T. M. Taylor of Pittsburgh-Xenia Seminary; and for the union ministerial association, M. Stephen James of New Brunswick (N.J.) Seminary.

Denominations Pursue Own Evangelism Programs

Efforts to unite Pittsburgh churches in a program of evangelism have thus far been unsuccessful, but the denominations are prosecuting their own programs with vigor. The 130 United Presbyterian congregations of Allegheny county have completed a week's project in visitation evangelism under the guidance of Guy H. Black. Methodists of western Pennsylvania joined in a large rally Oct. 25 in First Methodist Church to hear Bishops H. Clifford Northcott of the Wisconsin area and William T. Watkins of Louisville, Ky. The Pittsburgh Methodist area expects to raise $500,000 in the next four years toward denominational objectives. Programs of advance in evangelism by Baptists, Presbyterians, United Lutherans and Disciples of Christ are in their early stages. The East End and North Side ministerial associations will undertake censuses and programs of visitation in their respective territories early in the new year.

And So Forth

An unusual leadership school was held on five successive evenings last week in Sixth United Presbyterian Church under auspices of East End churches.

Plans for advancement of comity nationally among the cooperating denominations were discussed at a meeting here Monday of the intercouncil commission on comity and church adjustment. Lloyd C. Wicke, bishop of the Pittsburgh Methodist area, is the new chairman of the commission and

ANNOUNCING

Another "Over-the-Goal" Building Fund Campaign!

A new educational building was assured the members of the First Presbyterian Church of Salisbury, North Carolina, when their recent fund-raising campaign passed its $150,000 goal two days ahead of schedule. This successful church campaign, like so many others during the past 30 years, was directed by Ketchum, Inc.

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J. Quinter Miller, associate general secretary of the Federal Council of Churches, secretary.

The National Association of Evangelicals held its first public event in Pittsburgh Wednesday evening—a union Thanksgiving service in First Presbyterian Church at which Stephen W. Paine, president of Houghton (N.Y.) College and president of the N.A.E., spoke. O. M. WALTON.

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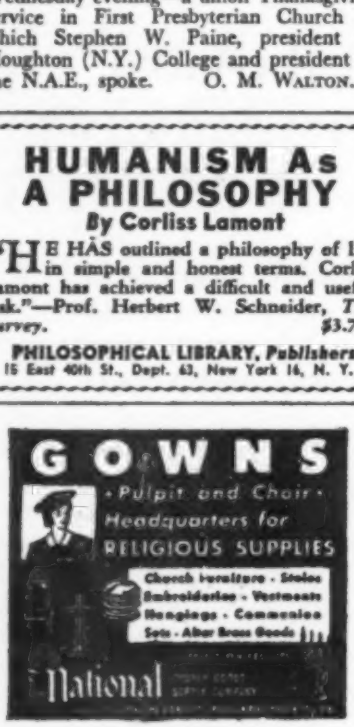

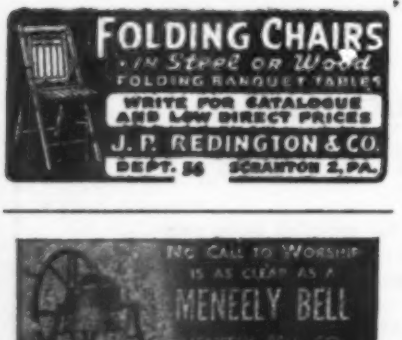

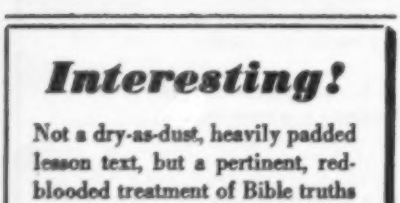

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State Outlaws Pinball Devices

Washington Supreme Court Rules They Are Gambling Machines, as the Churches Have Maintained

TACOMA, WASH., Nov. 29.—The recent unanimous opinion of the Washington supreme court that pinball machines are a gambling device and therefore unconstitutional had the effect of a bombshell in the state, which has the unenviable record of being second in the nation in the number of such machines in operation. Although in a few counties and cities law enforcement officers have refused to permit their operation, most localities have licensed the machines, and they have flourished in drug, grocery and cigar stores and taverns. Churches and other character building agencies have been attempting to get the state to eliminate them for years. The current decision is the result of a suit filed by pinball interests to block the ordinance passed by Spokane some months ago ordering the removal of the machines in that city. The matter reached the state supreme court in spite of efforts of the "interests" to prevent such action. The cities and counties and the state itself, which have gained millions of dollars in revenue by licensing the machines, now must find new sources of revenue. Despite the court ruling, enforcement is still up to local cities and counties, and whether it will be carried out remains to be seen. It appears now that an appeal will be made to the U.S. Supreme Court on the ground that the ruling will "deprive men of their property without due process." The action may be long and drawn-out. It will probably involve the matter of slot machines in private clubs and punchboards on store counters.

Lutherans Lead in D.P. Assurances

Lutherans have led the way among Protestants of Washington in providing assurances for displaced persons. Other denominations, however, are working hard to fill their quotas, and the number of job and housing assurances is increasing. At a recent service in Trinity Lutheran Church at Parkland, near Tacoma, Estonians who have settled in the area worshiped in their own language. Their minister is a young student who arrived from Germany only a few weeks ago to complete his studies at Pacific Lutheran College at Parkland. On completion of his course there, he will enroll in a seminary.

Begin United Evangelistic Advance Program

Churches in Washington are busy preparing for the United Evangelistic Advance, and many of the larger cities have already completed plans for the joint endeavor. The Tacoma council of churches has already held a united drive, in which 35 congregations engaged. Many thrilling and worthwhile results are reported. One church welcomed the decisions of 12 persons, all in one family. As a result of the joint effort, several congregations are planning a year-round program of visitation. Ten days after the drive, E. Stanley Jones was here for a series of meetings in First Baptist Church in the heart of downtown Tacoma. The meetings, which attracted large audiences, have given a spiritual lift to the city's religious life.

Baptists Hold Series of Pastors' Meetings

Baptists recently conducted a series of "pastors' conversations" at 10 points throughout the state. Dr. Orr of Illinois, guest leader, welcomed the reactions and suggestions of the pastors in regard to the Northern Baptist Convention's program and procedures, pointing out that the experience of this second such series of conversations will serve as a guide to denominational leaders. Washington Baptists have thus far this year raised 11 per cent more mission funds than during the same period last year. President of the state Baptist convention is Herschel Caldwell.

Pensioners Seek to Prevent Cut in Welfare Funds

Recipients of relief contemplate further court action to prevent the new state director of social security from carrying out his announced intention of cutting public welfare funds on Jan. 1 to keep welfare expenditures within the budget set by the last legislature. Such action initiated by the Washington Pension Union, organization of old age pensioners, halted a previous cut which would have become effective Nov. 1. A careful survey conducted by state officials has revealed that the existence of a number of "chiselers" receiving unwarranted benefits has thrown suspicion upon a great many worthy recipients of relief.

And So Forth

The Black Hills Passion Play was performed in Tacoma before audiences totaling 11,000. Its appearance was sponsored by the local council of churches. Fine cooperation from radio, press, public schools and churches—including the Roman Catholic—insured the success of the venture.

Albert Lindsey has begun an aggressive ministry at Tacoma's large, influential First Presbyterian Church, to which he recently came from Detroit, bringing with him almost his entire staff of coworkers.

W. O. MACOSKEY.

Ralla Ram Heads League

Y.M.C.A. Leader Named New President of All-Pakistan Christian Group

LYALLPUR, PAKISTAN, Nov. 21.—Allaying rumors that the state of his health would not permit him to take on additional duties, B. L. Ralla Ram, Y.M.C.A. secretary at Lahore, this week accepted the presidency of the All-Pakistan Christian League. He succeeds Diwan Bahadur S. P. Singha, who died last month. Singha had also been president of the All-India Christian League, and at one time served as speaker of the Punjab assembly. Mr. Ralla Ram was the unanimous choice of the 50 delegates to the meeting called to choose Singha's successor. They named the late

president's widow honorary president and treasurer. William Joseph will continue as secretary and editor of the league's newspaper, the *Weekly Tanzim*.

Says Pakistan Christians Are Not Badly Treated

In his acceptance speech, Mr. Ralla Ram declared that he has no reason to think that the Christians in Pakistan are not being treated well. Although he would prefer a system of joint electorates, he considers the separate electorate which gives native Christians four seats in the Pakistan assembly a "blessing in disguise." He desires to see members of the Christian community march forward side by side with their Moslem brothers. Mr. Ralla Ram expressed his sympathy with the Anglo-Pakistan group led by C. E. Gibbon, which is now so small that it cannot command even one seat in the Pakistan assembly. Meanwhile, S. R. Lewis of the Anglo-Pakistan progressive group reports that because Mr. Gibbon failed to cooperate with the West Punjab election inquiry committee, the group's case for representation in the West Punjab assembly has been lost by default. However, it is appealing to the provincial home secretary and the election commissioner for consideration of its claim. The group argues that in spite of their small number the Anglo-Pakistanians are essential in all walks of life in the province, and that at least one seat in the assembly should be granted them. They object to having their identity lost by being lumped with the masses of native Christians, none of whom would vote for an Anglo-Pakistanian candidate if one of their own people, however illiterate, opposed him.

Moslem Champions Poverty-Stricken Christians

The state of the Christians in rural areas around Lahore was brought to public attention through a letter from Sultan Ahmed, a Moslem, which was published in the Nov. 13 issue of the Lahore *Civil and Military Gazette*. Ahmed declares that these Christians are getting a raw deal from the landholders. He argues that it is a reflection on alleged Moslem tolerance that the Christian laborers are paid only 17 rupees a month (about $5) for working in the fields 12 to 16 hours daily. Ahmed explains that he is making public this state of affairs because the poor Christians are facing starvation and, being illiterate, have no way of themselves making representations to the officials or the press.

And So Forth

Five Chinese Nationalist generals have reached Pakistan from Sinkiang, where the commander in chief, Gen. Tao, and the governor of the province have gone over to the Communists' side. The generals reported that while the Communists had not yet been able to take control of Sinkiang because of inadequate communications and supplies, they were expected momentarily. Many persons opposed to communism, including Christians and Moslems, were leaving the area.

Allama Falsati, an Iranian divine, has just concluded a brief visit to Pakistan. He was given a formal welcome at Karachi, and at Lahore he was feted extensively. He addressed many assemblies and spoke over the radio. The purpose of his visit obviously

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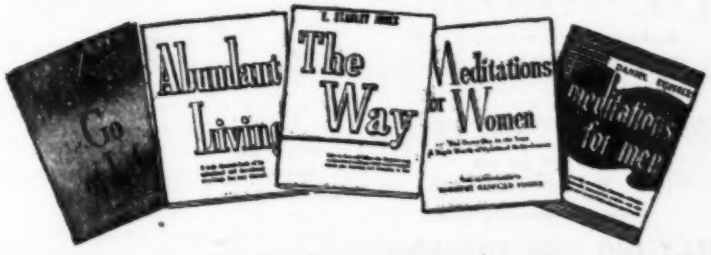

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was to cement the Islamic bonds between Iran and Pakistan. However, his utterances on political matters, on the Kashmir question and on religious topics were guarded.

A new organization, the India Leprosy Association, will take over the funds and work of the Indian Council of British Empire Leprosy Relief, which is to be dissolved. Rajkumari Amrit Kaur is chairman. Just how this change will affect the leprosy missions remains to be seen.

The Pakistan government two weeks ago banned H. G. Wells' *Short History of the World* because of its chapter on Islam. It is predicted that all other books which set forth views on Islam likely to arouse resentment in Pakistan will be similarly proscribed. P. BARNES.

Parshad Awards to be Made During Youth Week

College scholarships totaling $10,200 will again feature the Parshad youth awards to be made during Youth Week, Jan. 29-Feb. 5, through the United Christian Youth Movement. The awards, made possible by Mr. and Mrs. Alfred H. Avery of Malden, Mass., are given on the basis of religious activities of contestants. Entry blanks may be obtained from denominational offices, state councils of churches or interdenominational youth councils, or from the United Christian Youth Movement, 206 S. Michigan Ave., Chicago 4.

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Churchmen Study Techniques of TV

Protestant Radio Commission Sponsors Workshop at Syracuse—3,000 at Reformation Day Service

SYRACUSE, N. Y., Nov. 28.—The national religious television workshop held in this city Nov. 13-18 by the Protestant Radio Commission was attended by 15 officials of national or state organizations. Each morning Rudolf Bretz of New York gave instruction in television production techniques. Three afternoons were given to programing for religious television under the leadership of Charles H. Schmitz of Syracuse, Charles Rodrigues of the Protestant Radio Commission and Pearl Rosser of the International Council of Religious Education. Everett C. Parker, director, announced that the commission is planning to produce its own films for television use and is working on a women's program for a national television network. He said that if the commission is to achieve its goals a budget of $1 million will be necessary within the foreseeable future.

Buffalo's Reformation Day Rally Attended by 3,000

Charles Clayton Morrison of Chicago was the speaker at the Reformation Day service in Buffalo which drew an attendance of 3,000. The contributing editor of The Christian Century told his listeners that they needed to awaken to the fact that they "have been subjected to an organized barrage of false tolerances which has enervated their sense of mission and caused their faith to water down to a kind of sentimentalism." He urged Protestants to forget their sectarianism and remember only that they are Protestants. Speaking of the effort of the Catholic hierarchy to block any "honest bill" for federal aid to public schools, he said that Protestantism has a tremendous stake in the outcome of the conflict and that its members must not shrink from political activity as citizens and as churches.

Urges Doubling of Expenditure For Education

Benjamin Fine, education editor of the *New York Times*, was the speaker at the November town hall forum at Rensselaer Polytechnic Institute in Troy. He urged the United States to double its expenditure for education, terming education "our best defense." Forecasting that 10 million more children will be in schools 10 years from now than are at present enrolled, Mr. Fine said that at least 1 million more elementary teachers will be required but that at the present rate of training only 200,000 will be available. He declared that the nation needs to spend $10 billion for new school buildings in the next decade.

Cortland, New York City Youth Exchange Visits

Young people of Cortland county have recently been hosts to 34 young people from New York city, most of whom were Negroes but some of whom came from Jewish, Chinese, Japanese and Spanish parentage. Arrangements for the trip were made by the Interracial Fellowship of Greater New York and hospitality was provided by the Cortland county council of churches under the leadership of Alfred Bentall, Presbyterian pastor in McGraw, and Henry Childs, Congregational minister at Homer. Many of the hosts and hostesses were youth who had visited homes in Harlem and other sections of New York city in May and were eager to renew the acquaintance then initiated. This is the second year in which such an exchange of visits has been arranged between youth from the Cortland and metropolitan areas.

Prominent Methodist Missionary Dies in Auto Crash

A tragic automobile accident here last Sunday morning resulted in the death of Mellony Turner, Methodist missionary, and her father, W. C. B. Turner, a retired Methodist minister. They were riding in the car of John W. Lewien, pastor of the Methodist Church of suburban Baldwinsville, where Miss Turner was to speak at the morning service. Mr. Lewien was injured but will recover. Miss Turner was in missionary work in Bulgaria for 24 years, most of the time as superintendent of the girls' school at Loveck. She was interned by the nazis during the war and was later charged by the Communists with being a "contact" person for churchmen charged with espionage. Her brother, Ewart E. Turner, was formerly pastor of the American Church in Berlin and now serves the Methodist Church in New Hartford, N. Y.

And So Forth

David S. MacInnes, pastor of Lafayette Avenue Presbyterian Church in Buffalo, has been elected executive officer of the Presbyterian, U.S.A., synod of New York. He succeeds Howard V. Yergin, who has become a secretary for the denomination's Board of National Missions. The synod office will be moved from New York to Syracuse. Paul S. Heath, pastor of First Presbyterian Church, Kalamazoo, Mich., and formerly president of Auburn Theological Seminary, has been elected executive of the Buffalo-Niagara presbytery to succeed Frank L. Janeway, who is retiring.

Alan Valentine, president of the University of Rochester since 1935, has resigned. He stated no definite plans for the future but intimated that he might not continue in educational work.

Rabbi Benjamin Friedman of the Temple Society of Concord in Syracuse is the winner of an award from the Freedom Foundation for a sermon entitled "Freedom of Speech." This was one of over 100 awards presented recently at Valley Forge by Dwight D. Eisenhower.

Cook Academy at Montour Falls, former Baptist preparatory school, will be dedicated next week by the Franciscan friars of Graymoor, N. Y., as St. John's Atonement Seminary. WALTER D. CAVERT.

Netherlands Reformed Church Adopts New Order

At the October General Synod of the Netherlands Reformed Church, the new "church order" first presented to the synod two years ago was adopted. Now the different church provinces will consider the draft, after which it will again be pre-

sented to the General Synod. It is hoped that it can become effective by Jan. 1, 1951.

The Church Roll

Sankey L. Blanton, dean of the school of religion of Wake Forest College in North Carolina, has been elected president of Crozer Theological Seminary, Chester, Pa. Dr. Blanton, who has served churches of both the Northern and Southern Baptist conventions, will begin his new duties Feb. 1. He succeeds Edwin E. Aubrey, who resigned in June to become director of the department of religious thought at the University of Pennsylvania.

Albert Crews, who as chief of radio programing for Gen. Douglas MacArthur has for the past two years been in charge of modernizing the Japanese radio networks and using the medium to acquaint the people with the responsibilities of democracy, has been appointed director of production for the Protestant Radio Commission.

Maurice E. Troyer, director of Syracuse University's evaluation and psychological service centers and educational consultant for the International Christian University in Japan, has been elected one of the vice-presidents who will direct university activities. Dr. Troyer will be responsible for coordination of curriculums and instruction.

Word has come that J. Igor Bella, reported in the Nov. 23 issue as having been granted a visa to return to his post in Czechoslovakia as representative of Lutheran World Relief, has been expelled from that country and is now in Geneva. Dr. Bella on Nov. 14 was called to the office of the Central Action Committee and given three days to leave the country "at once and unconditionally" because his presence "would endanger public order and peace." Since the war the Lutheran World Federation has granted more than $265,000 for relief work in Czechoslovakia and has sent food, clothing and miscellaneous supplies valued at more than $100,000.

J. Hutchison Cockburn, formerly moderator of the Church of Scotland and until recently director of the World Council's department of reconstruction and interchurch aid, arrived in New York Nov. 29 to begin a 14-week speaking tour of the U.S. under the auspices of the World Council.

Recent deaths in the field of religion: Charles C. Empie, for 49 years a United Lutheran pastor, father of Paul C. Empie, executive secretary of the National Lutheran Council, in Baltimore, Nov. 11. . . . Edwin Henry Meuser, director of the American Lutheran Church's Board of Home Missions 1937-48 and formerly chairman of the National Lutheran Council's division of American missions, on Nov. 12, at the age of 52. . . . Shirley Carter Hughson, Episcopal monk who had long been a leader in the Anglo-Catholic group of his church, on Nov. 16, at the age of 82. . . . Retired Bishop William T. Manning of the Protestant Episcopal diocese of New York, on Nov. 18 (see The Christian Century for Dec. 7). . . . Emma F. Byers, retired national secretary of the Young Women's Christian Association, in Princeton, Ill., on Nov. 19, at the age of 83. Born in England, Mrs. Byers was the daughter and wife of Congregational ministers.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Adam's Rib (MGM) Katharine Hepburn, Judy Holliday, Spencer Tracy. *Comedy.* Husband and wife legal team utilize attempted murder case in which they represent competing litigants to carry on their own private feud about equality of the sexes. It should have been funny—but somehow it isn't, except for the responses of the witnesses in the courtroom. *Sophisticated,* often risqué. M

Bride for Sale (RKO) George Brent, Claudette Colbert, Robert Young. *Comedy.* Nettled because his woman partner is determined to marry for security, tax adviser persuades wealthy friend to lead her on, then teach her a lesson by dropping her. It ends up with both men fighting over her. Talents of cast, expert at comedy, wasted on farce that never gets its feet off the ground, is *more inane than funny.* M,Y

Chinatown After Midnight (Col.) *Melodrama.* Blueprint of San Francisco police strategy in solving series of related thefts and murders in Chinese district. Photographed in the area itself, film has interesting setting, and documentary-like approach should help—but what results is *no more than routine* cops-and-robbers fare. M,Y

The Fallen Idol (British) Bobby Henrey, Michele Morgan, Ralph Richardson. *Melodrama.* Through eyes of small son of ambassador in London, left alone with servants on week end, we see unfolding of tragic domestic triangle involving embassy butler whom child adores, his cruel wife and young stenographer. Much of conflict arises as the boy, mistakenly believing his idol guilty of murder, is disillusioned yet tries to protect his friend from the police. First and foremost a *subtle* suspense film (its director made "Night Train" and "Odd Man Out"), but also a remarkably understanding picture of a sensitive child's reaction to events and people about him. M

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, Ichabod and Mr. Toad, It Happens Every Spring, Jolson Sings Again, Louisiana Story, Sand, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: Champion, The Doctor and the Girl, Edward My Son, Everybody Does It, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Pinky, Quartet, The Quiet One, The Red Shoes, The Set-Up, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 12-14-49

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